

PRECIOUS
REMEDIES
AGAINST

Satan's Devices :

OR,
SALVE for { Believers
AND
Unbelievers } SORES

Being a Companion for those that are in Christ or out of Christ, that slight or neglect Ordinances, under a pretence of living above them ; that are growing (in Spirituals) or decaying ; that are Tempted, or Deserted ; Afflicted or opposed ; that have Assurance, or that want Assurance, &c.

By *Thomas Brooks*, formerly Preacher at *St Margarets Fishstreet-Hill.*

The Tenth Edition.

Ephes. 6. 11.

Put on the whole Armour of God, that ye may be able to stand against the wiles of the Devil.

L O N D O N,

Printed for *John Hancock*, in *Castle-Alley* near the *Royal-Exchange*, 1705.

Stereo Devices:



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J. O. B. K. D.

THE

Epistle Dedicatory.

To his most Dear and Precious Ones,
the Sons and Daughters of the most
High God, over whom the Holy Ghost
hath made him a Watch-man.

Beloved in our dearest Lord,

CHRIST, the Scripture, your own
hearts, and Satan's Devices, are
the four prime thing that should be
first and most studied and searc hed; if any cast
off the study of these, they cannot be safe
here, nor happy hereafter. * 'Tis my work
as a Christian, but much more as I am a
Watchman, to do my best, to discover the
fulness of Christ, the emptiness of the Crea-
ture, and the snares of the great Deceiver;
which I have endeavoured to do (in the fol-

* If a Mini-
ster had
as many
eyes as
Argus to
watch; as
many
heads as
Typhens, to
dispose, &
as many
hands as
Briareus
to labour,

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he might
find em-
ployment
enough
for them
all.

lowing Discourse) according to that measure of Grace which I have received from the Lord. God once accepted a handful of Meal for a Sacrifice, and a gripe of Goats hair for an Oblation: And I know that you have not so learned the Father, as to despise the day of small things.

Beloved, Satan being fallen from light to darkness; from felicity to misery; from Heaven to Hell; from an Angel to a Devil, is so full of malice and envy, that he will leave no means unattempted, whereby he may make all others eternally miserable with himself; he being shut out of Heaven, and shut up under the chains of Darkness till the judgment of the great Day, makes use of all his power and skill, to bring all the Sons of Men into the same condition, and condemnation with himself. Satan hath cast such sinful seed into our Souls, that now he can no sooner tempt, but we are ready to assent; he can no sooner have a plot upon us, but he makes a conquest of us; if he doth but shew men a little of the beauty and bravery of the World, how ready are they to fall down and worship him.

Whatever

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Whatever sin the heart of Man is most prone to, that the Devil will help forward. If David be proud of his people, Satan will provoke him to number them, that he may be yet prouder.

2 Sam. 24.

If Peter be slavishly fearful, Satan will put him upon rebuking and denying of Christ, to save his own skin. If Ahab's Prophets be given to flatter, the Devil will straightway become a lying Spirit in the mouths of four hundred of them, and they shall flatter Ahab to his ruine. If Judas will be a Traytor, Satan will quickly enter into his heart, and make him sell his Master for money, which some Heathens would never have done. If Ananias will lie for advantage; Satan will fill his heart that he may lie (with a witness) to the Holy Ghost. Satan loves to sail with the wind, and to suit mens temptations to their conditions and inclinations; if they be in prosperity, he will tempt them to deny GOD; if they be in adversity, he will tempt them to distrust GOD; if their knowledge be weak, he will tempt them to have low thoughts of GOD;

Mat. 6. v.
22. chap.
26. 69.

1 King. 22.

Joh. 13. 2.

Acts 5. 3.

Bro. 30. 9.

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GOD; if their conscience be tender, he will tempt to scrupulosity; if large, to carnal security; if bold-spirited, he will tempt to presumption; if timorous, to desperation; if flexible, to inconstancy; if stiff to impenitency, &c.

From the power, malice, and skill of Satan, do proceed all the Soul-killing Plots, Devices, Stratagems and Machinations, that be in the World. Several Devices he hath to draw souls to sin, and several Plots he hath to keep souls from all holy and heavenly Services, and several Stratagems he hath to keep souls in a mourning, staggering, doubting and questioning condition.

He hath several Devices to destroy the great and honourable; the wise and learned; the blind and ignorant; the rich and the poor; the real, and the nominal Saints, &c.

One while he will restrain from tempting, that we may think our selves secure, and neglect our watch; another while he will seem to fly, that he may make us proud of the Victory; one while he will fix mens eyes
more

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r, he more on others sins, than their own, that he
to cart may puff them up; another while he will
temp- fix their eyes more on others graces than
ation; their own, that he may over-whelm them,
impe- &c.

Satan, A man may as well tell the Stars, and
Devi- number the sands of the Sea, as reckon up
hat be all the Devices of Satan; yet those which
th to are most considerable and by which he doth
bath most mischief to the precious souls of men,
venly are in the following Treatise discovered,
th to and the Remedies against them prescribed.

Beloved, I think it necessary to give you
and the World a faithful account of the Rea-
sons, moving me to appear in Print, in these
days, wherein we may say, there was never
more writing and yet never less practising,
and they are these that follow, &c.

First, Because Satan hath a greater in- 1. Reason.
fluence upon Men, and higher Advanta-
ges over them (having the wind and the
hill, as it were) than they think he hath,
and the knowledge of his high Advantages,
is the high-way to disappoint him, and to

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render the Soul Strong in resisting, and happy in conquering, &c.

2. Reason.

Your importunity, and the importunity of many other precious Sons of *Sion*, hath after much striving with GOD, my own heart, and others, made a Conquest of me, and forced me to do that at last, which at first was not a little contrary to my inclination, and resolution.

3. Reason.

Pirates make the strongest and the hottest opposition against those vessels that are most richly laden: So doth Satan that rich Pirate, against those truths that have most of God, Christ, and Heaven in them.

4. Reason.

The strange opposition that I met with from Satan, in the study of this following Discourse, hath put an edge upon my Spirit, knowing that Satan strives mightily, to keep those things from seeing the light, that tend eminently to shake and break his Kingdom of darkness, and to lift up the Kingdom, and glory of the Lord Jesus Christ, in the Souls and Lives of the Children of Men, &c.

It is of exceeding usefulness to all sorts, ranks, and conditions of Men in the World; here you have salve for every Sore, and a plaister for every Wound, and a remedy against every Disease, especially against those

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those that tend most to the undoing of Souls, and the ruine of the State, &c.

I know not of any one or other that have writ of this Subject; all that ever I have seen, have only toucht upon this string, which hath been no small provocation to me, to attempt to do something this way, that others, that have better heads and hearts, may be the more stirred to improve their Talents in a further discovery of *Satan's Devices*, and in the making known of such choice *Remedies*, as may enable the Souls of Men to triumph over all his Plots and Stratagems, &c.

5. Reason.

I have many precious Friends in several Countries, who are not a little desirous that my Pen may reach them, now my voice cannot. I have formerly been, by the help of the mighty God of *Jacob*, a weak Instrument of Good to them, and cannot but hope, and believe, that the Lord will also bless these labours to them, they being in part, the fruit of their desires and prayers, &c.

6. Reason.

Lastly,

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7. Reason.

Lastly, not knowing how soon my Glass may be out, and how soon I may be cut off by a hand of Death, from all opportunities of doing further service for Christ, or your Souls in this World, I was willing to sow a little handful of spiritual Seed among you; that so when I put off this earthly Tabernacle, my love to you, and that dear remembrance of you, which I have in my Soul, may strongly engage your minds and spirits to make this *Book* your Companion, and under all external or internal changes, to make use of this heavenly Salve, which, I hope, will, by the blessing of the Lord, be as effectual for the healing of all your *Wounds* as their looking up to the Brazen Serpent, was effectual to heal theirs that were bit and stung with fiery Serpents. I shall leave the *Book* with you as a Legacy, of my dearest love, desiring the Lord to make it a far greater and sweeter Legacy than all those Carnal Legacies are, that are left by the high and mighty ones of the earth, to their nearest and dearest relations, &c.

Beloved,

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Beloved, *I would not have affection carry my Pen too much beyond my intention; therefore only give me leave to signifie my desires for you, and my desires to you, and I shall draw to a close.*

My desires for you are, That he would grant you according to the riches of his Glory, to be strengthened with might by his Spirit in the inner Man. That Christ may dwell in your hearts by Faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: *And* to know the love of Christ that passeth Knowledge: that ye might be filled with all the fulness of God. *And* that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good woorke, and increased in the Knowledge of God, strengthened with all might according to his glorious power, unto all patience, and long suffering with joyfulness. *That* ye do no evil. *That* your love may abound yet more and more in Knowledge, and in all Judgment. *That* ye may approve things that are excellent, that

Verse 17.

Verse 18.

Verse 19.

Col. 1.10.

Verse 11.

2 Cor. 13.

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Phil. 1. 9. that ye may be sincere, and without offence
Verse 20. till the day of Christ. *And* that our God
2 Th. 1. 11. would count you worthy of this calling,
 and fulfil all the good pleasure of his good-
 ness, and the work of Faith with power.
Verse 12. That the Name of our Lord Jesus Christ
 may be glorified in you, and ye in him,
 according to the Grace of our God, and
 the Lord Jesus Christ. And that you
 may be eminent in Sanctity; Sanctity be-
Psal. 93. 5. ing Zions Glory, that your Hearts may be
 kept upright, your Judgments sound, and
 your Lives unblameable. That as you
 are now my Joy, so in the day of Christ
 you may be my Crown; that I may see my
 labours in your Lives, that your Conver-
 sation may not be earthly, when the
 things you hear are heavenly; but that it
 may be as becomes the Gospel. That as
 the Fishes which live in the salt Sea, yet
 are fresh; so you, though you live in an
 uncharitable World, may yet be charita-
 ble and loving. *That ye may, like the*
Bee, suck Honey out of every Flower; that
ye may shine in a Sea of Troubles, as the
Pearl shines in the Skie, though it grows in
the Sea; that in all your Tryals, you may
be like the Stone in Thracia, that neither
burneth.

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burneth in the Fire, nor sinketh in the Water. That ye may be like the Heavens, excellent in substance, and beautiful in appearance; that so you may meet me with joy in that day, wherein Christ shall say to his Father, Lo, here am I, and the Children that thou hast given me.

*My desires to you are, That you would make it your business to study Christ, his Word, your own Hearts, Satan's Plots and Eternity more than ever; that you would endeavour more to be inwardly sincere, than outwardly glorious: to live, than to have a name to live. That ye would labour with all your might to be thankful under Mercies, and faithful in your places, and humble under Divine Appearances, and fruitful under precious Ordinances; that as your Means and Mercies are greater than others, so your account before God may not prove a worse than others. That ye would pray for me who am not worthy to be named among the Saints, that I may be a precious Instrument in the hand of Christ, to bring therein many Souls unto him, and to build up those that are brought in, in
most*

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2 Cor. 11.
23, 24, 25.
26, 27, 28. | most holy Faith : And that utterance
may be given to me, that I may make
known all the will of God. That I may
be sincere, faithful, frequent, fervent,
and constant in the Work of the Lord,
and that my labour be not in vain in the
Lord : that my labours may be accepted
in the Lord, and his Saints, *and I may
daily see the travel of my soul, &c.*

But above all, pray for me, that I may
more and more find the power and sweet
of those things upon my own Heart, that
I give out to you and others : that my
Soul be so visited with strength from on
high, that I may live up fully and con-
stantly to those truths that I hold forth to
the World ; and that I may be both in Life
and Doctrine a burning and a shining
Light, that so when the Lord Jesus shall
appear, I may receive a Crown of Glory,
which he shall give to me in that day,
and not only to me, but to all that love
his appearance, &c.

For a close, remember this, that your
Life is short, your Duties many, your
therefore

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assistance great, and your Reward sure ;
therefore faint not, hold on, and hold up
in waies of well-doing, and Heaven shall
make amends for all.

I shall now take leave of you, when my
Heart hath by my hand subscribed, that
I am,

*Your loving Pastor under Christ, according to all
Pastoral affections and Engagements in our dearest
Lord,*

Thomas Brooks.

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Assistance great, and your Reward here;
therefore I am not bold on, and bold on
in waies of well-doing, and Heaven shall
make amends for all.

I shall not like leave of you, when my
Heart hath by my hand testified, that
I am,

Your loving Father, and Christ, who lives as
Psalms 139:1 and 140:1 in our hearts,
Lord,

Thomas Hooker

A WORD to the

READER

Dear Friend,

Solomon bids us buy the Truth, but doth not tell us what it must cost, because we must get it, though it be never so dear; we must love it both shining and scorching; every parcel of Truth is precious as the filings of Gold; we must either live with it, or die for it. As Ruth saith to Naomi, whither thou goest, I will go, and where thou lodgest, I will lodge, and nothing but death shall part thee and me: So must gracious Spirits say, where truth goes, I will go, and where truth lodges, I will lodge, and nothing but death shall part me and truth. A man may lawfully sell his House, Land, and Jewels, but truth is a Jewel that exceeds all price and must not be sold, 'tis our Heritage; Thy Testimonies have I taken for an Heritage for ever: 'tis a Legacy that our forefathers have bought with their bloods, which should make us willing to lay down any thing to lay out any thing, that we may with the wise Merchant in the Gospel, purchase this

B precious

Prov. 23. 23.

Multa amant
veritatem lu-
centem, ad erant
redarguentem.
Ruth. 1. 16. 17.
Si veritas est
causa discordie
mori possum. Je-
rom. Psal. 119.
111.

Mat. 9. 18.

A Word to the Reader.

Veritas vincit.
Truth at last
Triumphs.

precious Pearl, which is more worth than Heaven and Earth, and which will make a Man live happily, die comfortably, and reign Eternally.

And now if thou pleasest, read the work and receive this counsel from me.

First, Thou must know that every Man cannot be Excellent, that yet may be Useful. An Iron Key may unlock the door of a Golden Treasure, (yea ferrum potest quod aurum non potest) Iron can do something that Gold cannot do, &c.

'Tis a Law among the Persians in India, to use premeditation in what they are about to do, that if it be bad, to reject it, but if good, to act it.

2. Remember, 'tis not hasty reading but serious meditating upon Holy and Heavenly Truths, that makes him prove Sweet and Profitable to the Soul. 'Tis not the Bees touching of the Flower that gathers Honey, but her abiding for a time upon the Flower that draws out the Sweet. 'Tis not he that Reads most, but he that Meditates most, that will prove the choicest, sweetest, wisest, and strongest Christian, &c.

Joh. 15. 14.
Matth. 7. 21.
'Twas a good saying of Justin Martyr,
Non in verbis, sed in factis res nostrae religionis consistunt.

3. Know, that 'tis not the knowing nor the talking, nor the reading Man, but the doing Man, that at last will be found the happiest Man: If you know these Things, blessed and happy are you if you do them. Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father that is in Heaven. Judas called Christ Lord, Lord, and yet betrayed him, and is gone to his place; Ah! how many

A Word to the Reader.

many Judases have we in these Days that kiss Christ, and yet betray Christ; that in their Words profess him, but in their Works deny him, that bow their Knee to him, and yet in their Hearts despise him that call him Jesus, and yet will not Obey him for their Lord.

Reader, If it be not strong upon thy heart, practice what thou readeest, to what end dost thou Read to increase thy own Condemnation? If thy light and knowledge be not turned into Practice: The more knowing Man thou art, the more miserable Man thou wilt be in the Day of Recompence; thy light and knowledge will more Torment thee, than all the Devils in Hell. Thy Knowledge will be that Rod that will Eternally lash thee, and that Scorpion that will for ever bite thee, and that Worm that will everlastingly gnaw thee; therefore Read, and Labour to know, what thou mayest do, or else thou art undone for ever. When Demosthenes was asked what was the first Part of an Orator, what the Second, and what the Third? He answered, Action: The same way I say, if any should ask me, what is the First, the Second, the Third part of a Christian? I must answer, Action; as that Man that Reads that he may know, and that Labours to know how, what he may do, will have Two Heavens, a Heaven of Joy, Peace and Comfort on earth, and a Heaven of Glory and Happiness after Death.

The Heathen Philosopher (Seneca) liked not such as are (*Semper virturi*) always about to live, but never begin.

God loves (saith Luther) *curristas*, not *Quaristas*, the Runner, not the Questioner.

Pacuvius hath an elegant saying, I hate (saith he) the Men that are idle in deed, & Philosophical in word, &c.

A Word to the Reader

Dearhly, and lastly, if in thy reading thou
cast a serious Eye upon the Margins
thou wilt find many sweet and precious Notes
that will oftentimes give light to the things
thou readest, and pay thee for thy Pain
with much Comfort and Profit. So desir-
ing that thou mayest find as much fruit
and advantage in reading this Treatise, as
I have found (by the over-shadowing of
Heaven) in the studying and writing of it.
I recommend thee to God, and to the
Word of his Grace, which is able to build
thee up, and to give thee an inheritance a-
mong them which are sanctified. And rest.

Reader,

*Thy Souls servant in every
office of the Gospel,*

THOMAS BROOKS

ALPHE

Psal. 119. 136.
158.

well as their own, and for their Souls and Sin who make a mock of Sin, and a Jest of damning their own Souls. Guilt or Grief is all that gracious Souls get by Communion with vain Souls.

In the 6. Verse, he shews that the punishment that was inflicted upon the incestuous Person, was sufficient, and therefore they should not refuse to receive him who had repented, and sorrowed for his former faults and follies. 'Tis not for the honour of Christ, the credit of the Gospel, nor the good of Souls, for Professors to be like those bloody wretches, that burnt some that recanted at the Stake; saying, *That they would send them into another World whiles they were in a good mind.*

Acts and Mon-
fol. 1392.

In the 7, 8, 9, and 10 Verses, the Apostle stirs up the Church to forgive him, to comfort him, and to confirm their love towards him, lest he should be swallowed up with over-much Sorrow, Satan going about to mix the detestable darnel of desperation, with the godly Sorrow of a pure penitent Heart. It was a sweet saying of one, *Let a Man grieve for his Sin, and then joy for his Grief.* That Sorrow for Sin that keeps the Soul from looking towards the Mercy-seat, and that keeps Christ and the Soul asunder, or that shall render the Soul unfit for the Communion of Saints, is a sinful Sorrow.

Doleat & de
dolore gaudeat.
Jerom.

In

In the 11th Verse, he lays down another reason to work them to new pity and mercy to the penitent Sinner, that was mourning and groaning under his sin and misery, i. e. *Lest Satan should get an advantage of us; for we are not ignorant of his Device.* A little for the opening of the Words.

Lest Satan should get an advantage of us; lest Satan over-reach us. The Greek word signifieth to have more than belongs to one; the comparison is taken from the greedy Merchant, that seeketh and taketh all opportunities to beguile and deceive others. Satan is that wily Merchant, that devoureth not Widows Houses, but most Mens Souls.

πλεονεκταμεν.

We are not ignorant of Satan's Devices or Plots, or Machinations, or stratagems, he is but a titular Christian, that hath not personal experience of Satan's Stratagems, his set and composed Machinations, his artificially moulded Methods, his Plots, darts, depths, whereby he out-witted our first Parents, and sits a penny worth still, as he sees reason.

Νοηματα.

The main observation that I shall draw from these words, is this;

That Satan bath his Several Devices to deceive, intangle, and undo the Souls of Men.

Doctrinē.

I shall,

1. Prove the point.
2. Shew you his several Devices. And
3. The Remedies against his Devices.
4. How it came to pass, that he hath so many several Devices to deceive, intangle, and undo the Souls of men.
5. I shall lay down some Propositions concerning Satan's Devices.

For the Proof of the Point, take these few Scriptures, Ephes. 6. 11. *Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil.* The Greek Word that is here rendred wiles, is a notable Emphatical Word.

1. It signifies such Snares as are laid behind one, such Treacheries as come upon one's back at unawares. It Notes the Methods or Way-layings of that old subtile Serpent, who like *Dan's Adder* in the path, biteth the heels of Passengers, and thereby transfuseth his Venom to the head & heart. The Word signifies an Ambushment, or Stratagem of War, whereby the Enemy sets upon a Man *ex insidiis*, at unawares.

Method was

2. *uila* &
ins.

2. It signifies such Snares as are set to catch one in ones Road : A Man walks in his Road, and thinks not of it; on the sudden he is catcht by Thieves, or falls into a pit, &c.

3. It

3. It signifies such as are purposely, artificially, and craftily set for the taking of the prey at the greatest Advantage that can be, the Greek *υποδομιαι* being derived from *υπο* and *δομι* signifies properly way-laying, circumvention, or going about, as they do which seek after their prey. *Julian* by his Craft, drew more from the Faith than all his persecuting Predecessors could do by their cruelty. So doth Satan more hurt in his sheeps skin, than by roaring like a Lion.

Take one Scripture more for the Proof of the Point, and that is in 2 Tim. 2. *And that they might recover themselves out of the Snare of the Devil, who are taken captive by him at his Will.* The Greek Word that is here rendred *recover themselves*, signifies to awaken themselves; the Apostle alludeth to one that is asleep, or drunk, who is to be awakened and restored to his Senses; and the Greek Word that is here rendred *taken Captive*, signifies to be taken alive; the Word is properly, a warlike Word, and signifies to be taken alive as Souldiers are taken alive in the Wars, or as Birds are taken alive, and insnared in the Fowlers Net. Satan hath Snares for the wise, and Snares for the simple; snares for hypocrites, and snares for the upright; snares for generous souls, and snares for timorous

Αναγιγνωσκοντες.

εξωχνησιν.

timerous Souls ; snares for the rich, and snares for the poor ; snares for the aged, and snares for youth, &c. Happy are those Souls that are not taken and held in the Snares that he hath laid.

Pareus in loc.
1 Tim. 4. 1.

Take one Proof more, and then I will proceed to the opening of the Point, and that is in *Rev. 2. 24* *But unto you I say, and unto the rest in Thyatira, as many as have not this Doctrine, and which have not known the depths of Satan, as they speak, I will put upon you no other burthen but to hold fast till I come.* Those poor Souls called their Opinions the depths of God, when indeed they were the depths of Satan. You call your Opinions depths, and so they are, but they are such depths as Satan hath brought out of Hell ; they are the whisperings and hissings of that Serpent , not the Inspirations of God.

Now the second thing that I am to shew you, is his several Devices, and herein I shall first shew you the several Devices that he hath to draw the Soul to Sin : I shall instance in these Twelve, which may bespeak our most serious consideration.

1. Device.

His first Device to draw the Soul to Sin, is,
TO present the Bait, and hide the Hook ; to present the Golden Cup, and

and hide the Poison : To present the sweet, the pleasure, and the Profit that may flow in upon the Soul, by yielding to Sin, and by hiding from the Soul the wrath and misery that will certainly follow the committings of Sin. By this Device he took our first Parents, *Gen. 3. 4, 5.* And the Serpent said unto the Woman, ye shall not surely die. For God doth know, that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods, knowing good and evil. Your eyes shall be opened, and you shall be as Gods; here is the bait, the sweet, the pleasure, the profit. Oh ! but he hides the hook, the shame, the wrath, and the loss that would certainly follow.

There is an opening of the Eyes of the Mind to Contemplation and Joy, and there is an opening of the Eyes of the Body to shame and confusion. He promiseth them the former, but intends the latter, and so cheats them, giving them an Apple in exchange for Paradise, as he deals by thousands now a days. Satan with ease puts fallacies upon us, by his golden Baits, and then leads us, and leaves us in a Fools Paradise, he promises the soul honour, pleasure, and profit, &c. but pays the soul with the greatest contempt, shame and loss that can be; by a golden Bait he laboured to catch Christ, *Matth. 4. 8, 9.* He shews

So to reduce D. Taylor, Martyr, they promised him not only his pardon, but a Bishoprick.

Acts and Mon. fol. 1386.

Inest peccatum cum delectatione: regnas si consenseris Aug. in Ps. 50.

*This World
at last shall
be burnt for
a Witch, saith
one.*

*Multi amando
res noxia sunt
miseri, habendo
miseriores. Aug
in Pl. 26. Many
are miserable
by loving
hurtful things
but they are
more misera-
ble by having
them. Men
had need pray
with Bernard,
De Domine ut
sic possideamus
temporalia ut
non perdamus
eterna.*

*Grant us Lord
that we may
so partake of
temporal fel-
icity, that we
may not lose
eternal.*

shews him the beauty and the bravery of a bewitching World, which doubtless would have taken many a carnal Heart; but here the Devils fire fell upon wet Tinder, and therefore took not; these tempting Objects did not at all win upon his Affections, nor dazzle his eyes; though many have eternally died of the Wound of the Eye, and fallen for ever by this vile Strumpet the World, who by laying forth her two fair Breasts of profit and pleasure hath wounded their Souls, and cast them down into utter Perdition: She hath by the glistening of her Pomp and Preferment, slain Millions; as the Serpent Scytale, which when she cannot overtake the fleeing Passengers, doth, with her beautiful colours, astonish and amaze them, so that they have no Power to pass away till she have stung them to death. Adversity hath slain her thousands, but prosperity her ten thousands.

Now the Remedies against this Device of the Devil, are these.

First, keep at the greatest distance from sin, and from playing with the golden bait that Satan holds forth to catch you; for this you have, *Rom. 12. 9 Abhor that which is evil, cleave to that which is good*; when we meet with any thing ex-
tream-

streamly evil, and contrary to us, nature abhors it, and retires as far as it can from it. The Greek word that is there rendered *abhor*, is very significant, it signifies to hate it as hell it self, to hate it with horror.

Anselm used to say, That if he should see the shame of Sin on the one Hand, and the pains of Hell on the other, and must of necessity chuse one, he would rather be thrust into Hell without Sin, than go into Heaven with sin; so great was his hatred and detestation of Sin. 'Tis our wisest and our safest course to stand at the furthest distance from Sin, not to go near the House of the Harlot, but to fly from all appearance of Evil. The best course to prevent falling into the Pit, is to keep at the greatest distance; he that will be so bold as to attempt to Dance upon the brink of the Pit, may find by woful Experience, that 'tis a righteous thing with God, that he should fall into the Pit. *Joseph* keeps at a distance from Sin, and from playing with Satan's golden Baits, and stands. *David* draws near, and plays with the Bait, and falls, and swallows Bait and Hook with a Witness. *David* comes near the Snare, and is taken in it, to the breaking of his bones, the wounding of his Conscience, and the loss of his God,

Sin is a Plague, yea, the greatest and most

ἀντιφύσιν
The simple Verb imports extreame detestation, which is aggravated by the Composition. *Chrys.*

Prov. 5. 8.

1 Thel. 5. 22.

Tw'as a Divine saying of a Heathen, That if there were no God to punish him, no Devil to torment him, no hell to burn him, no man to see him, yet would he not sin for the pleasure and sweetness of sin, and the glory of his own Conscience.

Sin is like
those Diseases
that are called
by Physicians,
*Corruptio totius
substantia.*

most infectious plague in the world ; and yet, ah ! How few are they that tremble at it, that keep at a distance from it ? 1 Cor. 5. 6. *Know ye not that a little leaven leaveneth the whole Lump ?* As soon as one sin had seized upon Adam's heart, all sins entred into his Soul and overspread it. How hath Adams one sin spread over all mankind Rom. 5. 12. *Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.* Ah ! how doth the Fathers sin infect the Child, the Husbands infect the Wife, the Masters the Servant ? The sin that is in one mans heart is able to infect a whole world, 'tis of such a spreading and infectious nature.

The story of the *Italian*, who first made his enemy deny God, and then stab'd him, and so at once murdered both Body and Soul, declares the perfect malignity of sin ; and oh ! that what hath been spoken upon this head, may prevail with you, to stand at a distance from sin.

The second Remedy is,

2. Remedy.

TO consider that sin is but a bitter-sweet ; that seeming sweet that is in sin will quickly vanish, and lasting shame, sorrow, horror, and terror will come in the room thereof, Job 20. 12, 13, 14. *Though wickedness be sweet in his mouth,*
though

though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his Mouth, yet his Meat in his Bowels is turned, it is the gall of Asps with him. Forbidden profits and pleasures are most pleasing to vain men, who count madness mirth, &c. Many long to be meddling with the murdering morsels of sin, which nourish not, but rent and consume the belly, the Soul that receives them. Many eat that on earth, that they digest in hell; sins murdering morsels will deceive those that devour him. Adam's Apple was a bitter-sweet. Esau's Mese was a bitter-sweet, the Israelites Quails a bitter-sweet, Jonathan's Honey a bitter-sweet, and Adonijah's Honey a bitter-sweet: After the Meal is ended, comes the Reckoning: Men must not think to Dance and Dine with the Devil, and then to Sup with Abraham, Isaac and Jacob in the Kingdom of Heaven; to feed upon the Poyson of Asps, and yet that the Vipers Tongue shall not slay them.

When the Asp stings a man, it doth first tickle him so as it makes him laugh, till the Poyson by little and little goes to the heart, and then it pains him more than ever it delighted him: So doth sin; it may please a little at first, but it will pain the soul with a witness at last; yea if there were the least real delight in sin, there could be
no

When the golden bait is set forth to catch us, we must say as Demosthenes the Orator did of the beautiful *Lais*, when he was asked an excessive sum of money to behold her, *I will not buy repentance so dear; I am not so ill a Merchant as to sell Eternals for Temporals.*

If intemperance could afford more pleasure than Temperance, *Heliogabalus* should have been more happy, than *Adam* in Paradise. *Plutarch.*

...where Men shall most grievously be tormented with their sin.

The only Remedy against this Device of the old Serpent Satan, is,

Solemnly to consider, That Sin will either in the greatest and the saddest losses that can be upon our Souls; it will either in the loss of that Divine Favour, that is better than Life, and the loss of that joy that is unspeakable, and full of glory, and the loss of that peace that passeth understanding, and the loss of those Divine influences by which the Soul hath been refreshed, quickned, raised, strengthened, and gladdened, and the loss of many outward desirable Mercies, which otherwise the Soul might have enjoyed.

It was a sound and savoury reply of an English Captain at the loss of Calice, when a proud French man scornfully demanded, *Where will you fetch Calice again?* replied, * *When your sins shall weigh down you.* Ah! England! my constant Prayer for thee is, that thou mayst not sin away thy Mercies into their hands, that cannot call mercy mercy, and that would joy in nothing more than to see thy sorrow and Misery, and to see that hand to make thee naked, that had clothed thee with much Mercy and Glory.

The

The fourth Remedy against this Device of Satan, is,

SERIOUSLY to confide; That sin is of a very deceitful and bewitching nature; Sin is from the greatest deceiver, 'tis a child of his down begetting, 'tis the ground of all the deceit in the world, and 'tis in its own nature exceeding deceitful. *Hebr.* 3. 13. But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin. It will kiss the soul, and pretend fair to the soul, and yet betray the soul for ever; it will with *Dalilah* smile upon us, that it may betray us into the hands of the Devil, as she did *Sampson* into the hands of the *Philistims*. Sin gives Satan a power over us, and an advantage to accuse us and to lay claim to us, as those that wear his badge; 'tis of a very bewitching Nature, it bewitches the soul where 'tis upon the Throne, that the soul cannot leave it though it perish eternally by it. Sin so bewitches the soul, that it makes the soul call evil good, and good evil, bitter sweet, and sweet bitter, light darkness and darkness light; and a soul thus bewicht with sin, will stand it out to the death at the sword's point with God; let God strike, and wound, and cut to the very bone, yet the bewitched soul cares not, fears not,
C but

4. Remedy.
In *Sardis* there grew an herb called *Applum Sardis*, that would make a man lie laughing when he was deadly sick; such is the operation of sin.

Prov. 5. 12, 13

Which occasioned *Chry.* *sofome* to say when *Eudoxia* the Empress threatned him, Go tell her (*nil nisi peccatum timeo*) I fear nothing but sin.

but will still hold on in a course of wickedness, as you may see in *Pharaoh*, *Balaam* and *Judas*; tell the bewitched soul, that sin is a Viper that will certainly kill, when 'tis not killed; that sin oftens kills secretly, insensibly, eternally, yet the bewitched soul cannot, nor will not cease from sin.

*Vale lumen
amicum. Am-
brose.*

When the Physicians told *Theotimus*, that except he did abstain from drunkenness and uncleanness, &c. he would lose his Eyes; his Heart was so bewitched to his Sins, that he Answers, *Then farewell sweet light*; he had rather lose his Eyes than leave his Sins: So a Man bewitched with Sin, had rather lose God, Christ, Heaven, and his own Soul, than part with his Sin. O therefore for ever take heed of playing or nibbling at Satan's Golden Baits.

The second Device of Satan to draw the Soul to Sin, is,

2. *Remedy.*

BY painting Sin with Vertue's Colours. Satan knows, that if he should present Sin in its own nature and dress, the Sould would rather fly from it, than yield to it, and therefore he presents it unto us, not in its own proper colours, but painted and gilded over with the Name and shew of vertue, that we may the more easily be overcome by it, and take the more pleasure

ture in committing of it. Pride, he presents to the Soul under the Name and Notion of neatness and cleanliness, and covetousness (which the Apostle condemns for Idolatry) to be but good Husbandry, and Drunkenness to be good Fellowship, and riotousness under the Name and Notion of liberality, and wantonness is a trick of youth, &c.

Now the Remedies against this Device of Satan, are these.

First, Consider that Sin is never a whit the less filthy, vile, and abominable by its being coloured and painted with vertue's colour. A Poysonous Pill is never whit the less poysonous, because its gilded over with Gold; nor a Wolf is never a whit the less a Wolf, because he hath put on a Sheeps skin; nor the Devil is never a whit the less a Devil, because he appears sometimes like an Angel of light. So neither is Sin any whit the less filthy and abominable, by its being painted over with vertues colours.

The second Remedy against this Device of Satan, is,

That the more sin is painted forth under the colour of vertue, the more dangerous

1. *Remedy.*

2. *Remedy.*

*Turpiora sunt,
vitia quae vir-
tutum specie
celantur. Jer.*

Thus the *Illu-
minates* (as
they called
themselves)
a pestilent
Sect in *Arra-
gon*, professing
and affecting
in themselves
a kind of An-
gelical purity,
fell suddenly
to the justify-
ing of bestial
ity, as many
have done in
these days.

dangerous it is to the souls of men; this we see evident in these days, by those very many souls that are turned out of the way, that is holy (and in which their souls have had sweet and glorious communion with God) into ways of highest vanity and folly, by Satans neat colouring over of sin, and painting forth Vice under the name and colour of Vertue. This is so notoriously known that I need but name it; the most dangerous Vermine is too often to be found under the fairest and sweetest Flowers, and the fairest Glove is often drawn upon the foulest hand, and the Richest Robes are often put upon the filthiest bodies: So are the fairest and sweetest names upon the greatest and the most horrible vices and errors that be in the world; ah! that we had not too many sad proofs of this amongst us.

*The third Remedy against this Device of
Satan, is,*

3 *Remedy.*
Tacitus speaks
of *Tiberius*,
that when his
sins did ap-
pear in their
own colours,
they did so
tho' he was
wise and
ment him,

TO look on sin with that eye, which within a few hours we shall see it. Ah souls! when yon shall lye upon a dying bed, and stand before a Judgment seat, sin shall be unmaskt, and its dress and robes shall then be taken off, and then it shall appear more vile, filthy, and terrible than hell it self; than that which formerly

nerly appear'd most sweet, will appear most bitter, and that which appeared most beautiful, will appear most ugly, and that which appeared most delightful, will then appear most dreadful to the Soul. Ah the shame, the pain, the gall, the bitterness, the horror, the hell, that the sight of sin, when its dress is taken off, will raise in poor souls. Sin will surely prove evil and bitter to the soul, when it's Robes are taken off. A man may have the Stone who feels no fit of it. Conscience will work at last, though for the present one may feel no fit of accusation. *Laban* shew'd himself at parting: sin will be bitterness in the latter end, when it shall appear to the soul in its own filthy nature. The Devil deals with men, as the *Panther* doth with beasts; he hides his deformed head, till his sweet scent hath drawn them into his danger; till we have Sinned, Satan is a Parasite, when we have sinned, he is a Tyrant. Oh souls! the day is at hand, when the Devil will pull off the paint and garnish that he hath put upon sin, and present that Monster sin in such a Monstrous shape to your souls, that will cause your thoughts to be troubled, your countenance to be changed, the joints of your loyns to be loosed, and your knees to be dashed one against another, and your hearts to be so terrified, that you will be ready

that he protested to the Senate that he suffered death daily.

Satan that now allures thee to sin, will ere long make thee to see that (*peccatum est delictum*) Sin is a murdering of God, and this will make thee murder two at once, thy soul and thy body, unless the Lord in mercy holds thy hands.

with *Achitophel* and *Judas*, to strangle and hang your Bodies on Earth, and your Souls in Hell, if the Lord hath not more mercy on you, than he had on them. Oh! therefore look upon sin now, as you must look upon it to all Eternity, and as God, Conscience, and Satan will present it to you another day.

The fourth Remedy against this Device of Satan, is,

4. Remedy.

*Una guttula
plus valet
quam caelum &
terra.*

*Luther. i. e.
One little drop
(speaking of
the blood of
Christ) is more
worth than
heaven and
Earth.*

SERIOUSLY to consider, That even those very sins that Satan paints, and puts new names and colours upon, cost the best blood, the noblest blood, the life-blood, the heart-blood of the Lord Jesus. That Christ should come from the eternal Bosom of his Father, to a Region of sorrow and death; that God should be manifested in the flesh, the Creator made a Creature; that he that was cloathed with glory, should be wrapped with Rags of flesh; he that filled Heaven and earth with his glory, should be cradled in a Manger; that the power of God should fly from weak man, the God of *Israel* into *Egypt*, that the God of the Law should be subject to the Law; the God of circumcision circumcised; the God that made the heavens working at *Joseph's* homely trade; that he that binds the Devils in Chains, should

and should be tempted ; that he whose is the
your world, and the fulness thereof, should
more hunger and thirst, that the God of strength
Oh ! should be weary, the Judge of all flesh
must be condemned, the God of life put to death :
God, that he that is one with his Father should
it to cry out of misery, *My God, my God, why
hast thou forsaken me ?* That he that had
the Keys of Hell and Death at his Girdle
should lye imprisoned in the Sepulchre of
another, having in his life time, no where
to lay his head, nor after death, to lay his
body : That that Head before which the
Angels do cast down their Crowns,
should be crowned with Thorns : And
those Eyes, purer than the Sun, put out
by the darkness of Death ; those Ears,
which hear nothing but *Hallelujahs* of
Saints and Angels, to hear the blasphemies
of the multitude ; that face that was fair-
er than the Sons of Men, to be spit on by
those beastly wretched Jews ; that mouth
and tongue that spake as never man spake
accused for blasphemy ; those hands that
freely swayed the Scepter of Heaven, nail-
ed to the Cross ; those feet like unto fine
brass, nailed to the Cross for Man's Sins ;
each sense annoyed, his feeling or touch-
ing with a spear and nails ; his smell with
stinking favour, being crucified about Gol-
gatha, the place of skulls ; his taste with
Vinegar and Gall ; his hearing with re-

One of the
Rabbins, when
he read what
bitter Tor-
ments the
Messias should
suffer, when
he came into
the World,
cried out.
*Veniat Messias
& ego non vi-
deam, i. e. Let
the Messias
come, but let
not me see him.*
Dionysius be-
ing in Egypt,
at the time of
Christs suffer-
ing, and seeing
an Eclipse of
the Sun, and
knowing it to
be contrary
to nature, cri-
ed out, (*Aur
Deus aut natu-
ra pastor, aut
mundi ma-
china dissolvi-
tur*) *Eisler*
the God of Na-
ture suffers, or
the frame of the
World will be
dissolved.

'Tis an excellent saying of Bernard,
(Quanto pro nobis vilior tanto nobis charior) The more vile Christ made himself for us, the more dear he ought to be to us.

Nolo vivere sine vulnere cum te video vulneratum
 Oh my God! as long as I see thy wounds, I will never live without wounds, said Bonaventure

proaches, and fight with his mother and Disciples bemoaning him; his soul comfortless and forsaken; and all this for those very sins that Satan paints, and puts fine colours upon; Oh! how should the consideration of this stir up the Soul against it, and work the soul to fly from it, and to use all holy means, whereby sin may be subdued, and destroyed.

After Julius Caesar was murdered, Antonius brought forth his Coat all bloody, and cut; and laid it before the people, saying, *Look here you have your Emperors Coat thus bloody, and torn;* whereupon the people were presently in an uproar, and cryed out to slay those murderers; and they took their Tables and Stools that were in the place, and set them on fire, and ran to the houses of them that had slain Caesar, and burnt them. So when we consider that sin hath slain our Lord Jesus, ah! how should it provoke our hearts to be revenged on sin, that hath murdered the Lord of Glory, and hath done that mischief, that all the Devils in Hell could never have done.

It was good counsel one gave, *Never let go out of your minds the thoughts of a crucified Christ:* Let these be meat and drink unto you, let them be your sweetness and consolation, your honey, and your desire; your reading and your meditation; your

our life, death, and resurrection.

the third Device that Satan hath to draw the soul to sin, is,

BY extenuating and lessening of sin; Ah! saith Satan; 'tis but a little pride, a little worldliness, a little uncleanness, a little drunkenness, &c. As Lot said of Zoar, *It is but a little one, and my soul shall live*; alas, saith Satan, 'tis but a very little sin that you stick so at; you may commit it without any danger to your soul, 'tis but a little one, you may commit it, and yet your soul shall live.

Now the Remedies against this Device of Satan, are these

First, solemnly to consider, That those sins, which we are apt to account small, have brought upon men the greatest wrath of God; as the eating of an Apple, gathering a few sticks on the Sabbath day, and touching the Ark, Oh! the dreadful wrath, that these sins brought down upon the heads and hearts of men. The least sin is contrary to the Law of God, the Nature of God, the Being of God, and the glory of God; and therefore 'tis often punished severely by God; and do not we see daily the vengeance of the

3. Device

Gen 19. 20.

I. Remedy.
Draco the rigid Law-giver being asked why (when sins were not equal) he appointed death to all? answerde, He knew that sins were not all equal, but he knew the least deserved death.

So though the
sins of men be
not all equal
yet the least
of them de-
serves eternal
death.

the Almighty falling upon the bodies
names, estates, families, and souls of men
for those sins that are but little ones in
their eyes? Surely if we are not utterly
left of God, and blinded by Satan, we can
not but see it. Oh therefore! When Sa-
tan says, 'tis but a little one, do thou
say, oh! but those sins that thou callest lit-
tle, are such as will cause God to rain hell
out of heaven upon sinners, as he did upon
the Sodomites.

*The second Remedy against this Device of
Satan, is,*

2. Remedy.

SERIOUSLY to consider, That the giving
way to a less sin, makes way for the
committing of a greater. He that to avoid
a greater sin, will yield to a lesser, ten
thousand to one, but God in justice will
leave that Soul to fall into a greater; If
we commit one sin to avoid another, 'tis
just we should avoid neither, we having
not Law nor Power in our own hands,
to keep off sin as we please; and we by
yielding to the lesser, do tempt the temp-
ter to tempt us to the greater. Sin is of an
encroaching nature, it creeps on the soul
by degrees, step by step, till it hath the
soul to the very height of sin. David gives
way to his wandering eye, and this led him
to those foul sins that caused God to
break

Psal. 137. 9.
Happy shall be
he that taketh
and dasheth
thy little ones
against the
stones.

bodies break his bones, and to turn his day into
 of men night, and to leave his soul in great dark-
 nies in the night. *St. Jacob, and Peter, and other Saints*
 utterly found this true by woful experience,
 we cannot but the yielding to a lesser sin, hath been
 en Satan ushering in of a greater; the little Thief
 to thou open the door, and make way for the
 est little eater; and the little wedge knockt in,
 in hell will make way for the greater. Satan will
 upon it draw thee to sit with the drunkard,
 and then to sip with the drunkard, and
 en at last to be drunk with the drunkard;
 ice of will first draw thee to be unclean in thy
 thoughts, and then to be unclean in thy
 looks, and then to be unclean in thy words,
 and at last to be unclean in thy practices;
 will first draw thee to look upon the gol-
 den wedge, and then to like the golden
 edge, and then to handle the golden
 edge, and then at last by wicked ways to
 in the golden wedge, though thou run-
 est the hazard of losing God and thy soul
 for ever: as you may see in *Gebazi, Achan,*
 and *Judas*, and many in these our days.
 n is never at a stand, *Psal. 1. 1.* First,
 godly, then Sinners, then Scorners; here
 they go on from sin to sin, till they come
 to the top of sin, viz. to sit in the seat of
 scorn, or as 'tis in the Septuagint, (τὸν
 ἑκτον) to affect the honour of the Chair of
 silence.

Hugo's glosse
 is pious, &c.
 (sit nihil in te
 Babylonicum)
 Let there be no-
 thing in thee of
 Babylon; not
 only the grown
 men, but the
 little ones must
 be dashed a-
 gainst the
 stones; not only
 great sins but
 little sins must
 be killed, or
 they will kill
 the soul for e-
 ver.

Austin

An Italian having found his enemy at advantage, promised him if he would deny his faith he would save his life: he to save his life, denied his faith, which having done he stab'd him, rejoicing that by this he had at one time taken revenge both on body and soul.

A young man being long tempt'd to kill his father, or lie with his mother or be drunk, he thought to

Austin writing upon John, tells a story of a certain man, that was of an opinion that the Devil did make the Fly, and not God; saith one to him, if the Devil made Flies, then the Devil made Worms, and God did not make them, for they are living creatures as well as Flies; true, said he, the Devil did make Worms; but said the other, if the Devil did make Worms, then he made Birds, Beasts and Man; he granted all: Thus saith Austin, by denying God in the Fly, he came to deny God in man and to deny the whole Creation.

By all this we see, that the yielding to lesser sins, draws the Soul to the committing of greater. Ah! how many in these dayes have fallen, first to have low thoughts of Scripture and Ordinances, and then to slight Scripture and Ordinances, and then to make a mole of wax of Scripture and Ordinances, and then to cast off Scripture and Ordinances, and then at last, to advance and lift up themselves and their Christ dishonouring, and soul-damning opinions, above Scripture and Ordinances. Sin gains upon mans Soul by insensible degrees, Eccles. 10. 13. The beginning of the words of his mouth is foolishness, and the end of his talking is mischievous madness. Corruption in the heart, when it breaks forth is like a breach in the Sea, which begins in a narrow passage, till it eat through

through hand cast down all before it. The debates of the soul are quick, and soon ended, and that may be done in a moment, that may undo a man for ever. When a man hath begun to sin, he knows not where, or when, or how he shall make a stop of sin; usually the soul goes on from evil to evil, from folly to folly, till it be ripe for eternal misery; men usually grow from being naught, to be very naught, and from very naught, to be stark naught, and then God sets them at naught for ever.

The third Remedy.

Against this third Device, that Satan hath to draw the Soul to sin, is, solemnly to consider, that 'tis sad to stand with God for a trifle: *Dives* would not give a crum, therefore he should not receive a drop; 'tis the greatest folly in the world to adventure the going to Hell for a small matter. *I tasted but a little honey* (said *Jonathan*) *and I must die*. It is a most unkind and unfaithful thing to break with God for a little; little sins carry with them but little temptations to sin, and then a man shews most viciousness, and unkindness, when he sins on a little temptation. 'Tis devilish to sin without a temptation, 'tis little less than Devilish to sin on a little occasion; the less the temptation is to sin, the greater is that sin. *Saul's* sin

yield to the lesser, viz. to be drunk, that he might be rid of the greater; but when he was drunk, he did both kill his Father and lie with his Mother.

3. Remedy.

Luke 16. 21.

2 Sam. 14. 23

It was a vexation to King *Lyfmarbus*, that his staying to drink ene

small draught of water loſt him his Kingdom: and ſo it will eternally vex ſome Souls at laſt that for one little ſin (compared with great tranſgreſſions) they have loſt God, heaven, and their ſouls for ever.

ſin in not ſtaying for *Samuel*, was not ſo much in the matter, but it was much in the malice of it; for though *Samuel* had not come at all, yet *Saul* ſhould not have offered Sacrifice; but this coſt him dear his Soul and Kingdom.

'Tis the greateſt unkindneſs that can be ſhewed to a friend, to adventure the complaining, bleeding, and grieving of his ſoul upon a light and a ſlight occaſion; So 'tis the greateſt unkindneſs that can be ſhewed to God, Chriſt, and the Spirit, for a ſoul to put God upon complaining, Chriſt upon bleeding, and the ſpirit upon grieving by yielding to little ſins; therefore, when Satan ſays 'tis but a little one, do thou answer, that often times there is the greateſt unkindneſs ſhewed to Gods Glorious Maieſty in the acting of the leaſt folly, and therefore thou wilt not diſpleaſe thy beſt and greateſt friend, by yielding to his greateſt enemy.

The fourth Remedy.

4. Remedy.

1 Cor. 5. 6.

Againſt this Device of Satan, is, ſeriouſly to conſider, That there is great danger, yea many times moſt danger in the ſmalleſt ſins. *A little leaven leaveneth the whole lump?* If the Serpent wind in his head, he will draw in his whole body after. Greater ſins do ſooner ſtartle the ſoul, and awaken and rouse up the ſoul

oul to repentance, than lesser sins do ; little
 ns often slide into the soul, and breed,
 and work secretly, and undiscernably in
 he soul, till they come to be so strong,
 s to trample upon the soul, and to cut
 he throat of the Soul ; there is oftentimes
 reatest danger to our bodies in the least
 diseases, that hang upon us, because we
 re apt to make light of them, and to neg-
 ect the timely use of means for remo-
 ing of them, till they are grown so
 rong, that they prove mortal to us : So
 ere is most danger often in the least sins,
 e are apt to take no notice of them, and
 o neglect those heavenly helps whereby
 ey should be weakened and destroyed, till
 ey are grown to that strength, that we
 e ready to cry out, the Medicine is too
 weak for the Disease ; I would pray, and
 would hear, but I am afraid that sin is
 rown up by degrees to such a head, that
 shall never be able to prevail over it ;
 ut as I have begun to fall, so I shall utter-
 fall before it, and at last perish in it ;
 nless the power, and free grace of Christ
 oth act gloriously, beyond my present
 prehension, and expectation. The Vi-
 er is killed by the little young ones, that
 e nourished and cherished in her belly : So
 e many men eternally killed and betrayed
 y the little sins (as they call them) that
 e nourished in their own bosoms.

Cesar was
 stabbed with
 Bodkins.

Pope Adrian
 was choaked
 with a Gum.

A Scorpion is
 little, yet able
 to sting a Lyon
 to death.

A Mouse is but
 little, yet kil-
 leth an Ele-
 phant, if he
 gets up into
 his Trunk.

The Leopard
 being great, is
 poyson'd with
 a head of Gar-
 lick.

The smallest
 errours prove
 many times
 most dange-
 rous.

It is as much
 Treason to
 coin pence, as
 bigger pieces.

One little miscarriage doth in the eyes of the world, overshadow all a Christians Graces, as one cloud doth sometimes overshadow the whole body of the Sun.

5 Remedy
*Melius mori
 fame quam idolo-
 latriis vesci*
 Aug. It is better to die with hunger than to eat that, which is offered to Idols.

Many Heathens would rather die, than cozen or cheat one

I know not, saith one, whether the maintenance of the least sin, be not worse than the commission of the greatest: for this may be of frailty, that argues obstinacy. A little hole in the ships sinks it, a small breach in a Sea-bank carries away all before it; a little stab at the heart kills a man, and a little sin, without a great deal of mercy, will damn a man.

The fifth Remedy

Against this Device of Satan is, solemnly to consider, That other Saints have chosen to suffer the worst of Torments, rather than they would commit the least sin, *i. e.* such as the world accounts: so as you may see in *Daniel*, and his companions, that would rather chuse to burn, and be cast to the Lyons, than they would bow to the Image that *Nebuchadnezzar* had set up: When this *Peccaddilo* (in the worlds account) and a hot fiery Furnace stood in competition, that they must either fall into sin, or be cast into the fiery Furnace, such was their tenderness of the honour and glory of God, and their hatred and indignation against Sin, that they would rather burn than sin; they knew that it was far better to burn for their not sinning, than that God and Conscience should raise a hell, a fire in their bosoms for sin.

I have

I have read of that noble Servant of God *Marcus Arethusius*, Minister of a Church in the time of *Constantine*, who in *Constantine's* time, had been the cause of overthrowing an Idols Temple; afterwards, when *Julian* came to be Emperor, he would force the People of that place to build it up again; they were ready to do it, but he refused, whereupon those that were his own People to whom he Preached, took him, and stript him of all his cloaths, and abused his naked Body, and gave it up to the Children, to lance it with their Pen-knives, and then caused him to be put in a Basket, and anointed his naked body with Honey, and set him in the Sun, to be stung with Wasps; and all this cruelty they shew'd, because he would not do any thing towards the building up of this Idol Temple; nay, they came to this that if he would do but the least towards it, if he would give but a half-penny to it they would save him: But he refused all, though the giving of a half-penny might have saved his Life; and in doing this, he did but live up to that Principle, that most Christians talk of, and all profess, but few come up to it, viz. That we must chuse rather to suffer the worst of Torments, than Men and Devils can invent and inflict; than to commit the least Sin, whereby God should be dishonoured, or our Consciences wound.

another, so faithful were they one to another. Will not these rise in Judgment against many Professors in these Days, who make nothing of over-reaching one another?

wounded, Religion reproached, and our own Souls endangered.

The Sixth Remedy.

6. Remedy.

Exod. 8. 16,
to 19;

The Tyrant
Maximianus,
who had set
forth his Pro-
clamation in-
graven in
brafs for the
utter abolish-
ing of Christ,
and his Reli-
gion, was ea-
ten of Lice.

Against this Device of Satan, is, se-
riously to consider, That the Soul
is never able to stand under the guilt and
weight of the least Sin, when God shall
set it home upon the Soul; the least Sin
will press and sink the stoutest Sinner as
low as Hell, when God shall open the
Eyes of a Sinner, and make him see the
horrid filthiness, and abominable vileness
that is in Sin. What so little, base, and
vile Creatures as Lice or Gnats, and yet by
these little poor Creatures, God so plagued
stout-hearted Pharaoh, and all Egypt,
that fainting under it, they were forced to
cry out, *This is the finger of God.* When
little Creatures, yea the least Creatures;
shall be armed with a Power from God;
they shall press and sink down the great-
est, proudest, and stoutest Tyrants that
breathe: So when God shall cast a Sword
into the hand of a little Sin, and arm it
against the Soul, the Soul will faint and fall
under it. Some, who have but projected
Adultery, without any actual acting it;
and others, having found a trifle, and
made no Conscience to restore it, know-
ing by the Light of natural Conscience,
that they did not do as they would be
done

one by; and others that have had some unworthy thought of God, have been so righted, amazed, and terrified for those sins which are small (in mens account) that they have wisht they had never been; that they could take no delight in any earthly comfort, that they have been put to their wits end, ready to make away themselves, wishing themselves annihilated.

Mr. Perkins mentions a good Man, but very poor, who being ready to starve, stole a Lamb, and being about to eat it with his poor Children, (and as his manner was afore meat) to crave a blessing, durst not do it, but fell into a great perplexity of Conscience, and acknowledged his fault to the owner, promising payment if ever he should be able.

The Seventh Remedy.

Against this Device, is, solemnly to consider, that there is more evil in the least Sin, than in the greatest affliction; and this appears as clear as the Sun, by the severe dealing of God the Father with his beloved Son, who let all the Visages of his fiercest wrath upon him, and that for the least Sin, as well as for the greatest.

The wages of sin is death; of Sin indefinitely, whether great or small. Oh! How

D 2

should

*Una guttula
mala conscientia
totum mare
mundani gaudii
absorbet, i.e.
One drop of
an evil conscience
swallows
up the whole
Sea of worldly
Joy. How
great a pain,
not to be born,
comes from the
prick of this
small Thorn?
said one.*

7. Remedy.

Death is the
Heir of the
least Sin; the
best wages.

That the least Sin gives his Souldiers, is Death of all sorts.

In a strict sense, there is no Sin little, because no little God to Sin against.

should this make us tremble, as much as the least spark of Lust, as at Hell it self. Considering that God the Father would not spare his bosom Son, no, not for the least Sin, but would make him drink the dregs of his wrath.

And so much for the Remedies that may fence and preserve our Souls from being drawn to Sin, by this Third Device of Satan.

The Fourth Device that Satan hath to draw the Soul to Sin, is,

4. Device.

BY presenting to the Soul the best men's Sins, and by hiding from the Soul their Vertues; by shewing the Soul their sins, and by hiding from the soul their sorrows, and repentance; as by setting before the Soul the Adultery of David, the Pride of Hezekiah, the impatience of Job, the Drunkenness of Noah, the Blasphemy of Peter, &c. and by hiding from the Soul the tears, the sighs, the groans, the meltings, the humblings, and repentings of these precious Souls.

Now the Remedies against the Device of the Devil are these.

The First Remedy.

1. Remedy.

Against this Device of Satan, is, seriously to consider, That the Spirit

of the Lord hath been as careful to note the Saints rising by Repentance out of sin, as he hath to note their falling into Sins. David falls fearfully, but by Repentance he rises sweetly, Blot out my transgressions, wash me thoroughly from my Iniquity, cleanse me from my Sin; for I acknowledge my transgressions, and my sin is ever before me. Purge me with Hyssop, and I shall be clean, wash me, and I shall be whiter than Snow; deliver me from blood guiltiness; O God, thou God of my Salvation. 'Tis true, Hezekiah's heart was lifted up under the abundance of Mercy, that God had cast in upon him, and 'tis as true that Hezekiah humbled himself for the pride of his Heart, so that the wrath of the Lord came not upon him, nor upon Jerusalem in the Days of Hezekiah. 'Tis true, Job curses the day of his birth, and 'tis as true, that he rises by repentance. Behold I am vile (saith he) what shall I answer thee? I will lay my hand upon my mouth: Once have I spoken, but I will not answer, yea twice, but I will proceed no further. I have heard of thee by the hearing of the ear, but now mine eye seeth thee: Wherefore I abhor my self, and repent in dust and ashes. Peters falls dreadfully, but rises by repentance sweetly, a look of love from Christ melts him into tears; he knew that repentance was the key to the Kingdom of Grace. As once

Job 40. 4, 5.
Ch. 42 5, 6.

Terullian
saith, that he
was (nulli rel
natus nisi po
nitentia) born
for no other
purpose, but
to repent.

Luther confesses, that before his Conversion he met not with a more displeasing word in all his study of Divinity, than Repent, but afterward he took delight in the work, (*Pœnitens de peccato dolet & de dolore gaudet*) To sorrow for his Sin, and then to rejoyce in his sorrow.

Theodoret. list.
l. 4. c. 17.

his faith was so great that he leapt, as it were, into a Sea of Waters to come to Christ: So now his Repentance was so great, that he leapt as it were, into a Sea of tears, for that he had gone from Christ. Some say that after his sad fall, he was ever and anon weeping, and that his Face was even furrowed with continual tears. He had no sooner took in Poyson, but he Vomited it up again, ere it got to the Vitals: he had no sooner handled this Serpent, but he turned it into a Rod to scourge his Soul with remorse for sinning against such clear light, and strong love, and sweet discoveries of the Heart of Christ to him.

Clement Notes, that *Peter* so repented, that all his Life after, every Night when he heard the Cock Crow, he would fall upon his Knees, and weeping bitterly, would beg pardon of his sin. Ah Souls! You can easily sin as the Saints, but can you repent with the Saints; many can sin with *David* and *Peter*, that cannot repent with *David* and *Peter*, and so must perish for ever.

Theodosius the Emperour, pressing that he might receive the Lord's Supper, excuses his own foul fact by *David's* doing the like, to which *Ambrose* replies, Thou hast followed *David* transgressing, follow *David* repenting, and then think thou of the Table of the Lord.

The

The Second Remedy.

Against this Device of Satan, is, solemnly to consider, That these Saints did not make a trade of Sin; they fell once or twice (and rose by Repentance) that they might keep the closer to Christ for ever; they fell accidentally, occasionally, and with much reluctance; and thou sinnest presumptuously, obstinately, readily, delightfully and customarily; thou hast by thy making a Trade of Sin, contracted upon thy Soul a kind of cursed necessity of sinning, that thou canst as well cease to be, or cease to live, as thou canst cease to sin; Sin is by custom become as another nature to thee, which thou canst not, which thou wilt not lay aside, though thou knowest, that if thou dost not lay sin aside, God will lay thy Soul aside for ever; though thou knowest that if Sin and thy Soul do not part, Christ and thy Soul can never meet; if thou wilt make a trade of sin, and cry out, did not David Sin thus, and Noah Sin thus, and Peter sin thus? &c. No, their Hearts turned aside to folly one Day, but thy Heart turns aside to folly every Day; and when they were fallen, they rise by Repentance, and by the actings of Faith upon a crucified Christ; but thou fallest, and hast no strength nor will to rise, but

2. Remedy.

The Saints cannot sin (*voluntate plena sed semi-plena*) with a whole will but as it were with a half will, an unwilling willingness, not with a full consent, but with a dissenting consent.

2 Pet. 2. 14.
Prov. 4. 16.

Though Sin do (*habitare*) dwell in the

Regenerate, as
Austin Notes,
yet it doth not
(*regnare*) reign
over the re-
generate, they
rise by repen-
tance.

wallowest in Sin, and wilt eternally die in
thy Sins, unless the Lord be the more
merciful to thy Soul. Dost thou think
Oh Soul! This is good reasoning. Such
one tasted Poyson but once, and yet nar-
rowly escaped, but I do daily drink Poy-
son, yet I shall escape. Yet such is the
mad reasoning of vain Souls. David and
Peter, &c. sinned once foolishly and fearfully,
they tasted Poyson but once, and were
sick to Death; but I tast it daily, and yet
shall not tast of eternal Death. Remem-
ber, Oh Souls! That the day is at Hand,
when self-flatterers will be found self-de-
ceivers, yea, self-murderers.

The Third Remedy.

3. Remedy.

Psalm 51. 8.

Josephus re-
ports, that not
long after the
Jews had cru-
cified Christ
on the Cross;
so many of
them

Against this Device of Satan, is, se-
riously to consider, That though
God doth not (nor never will) dis-in-
herit his People for their Sins, yet he
hath severely punished his People for their
sins. David sins, and God breaks his bones
for his sin. Make me to hear joy and gladness,
that the bones which thou hast broken may
rejoice. And because thou hast done this, the
Sword shall never depart from thy House, to
the day of thy death. Though God will not ut-
terly take from them his loving kindness, nor
suffer his faithfulness to fail, nor break his
Covenant, nor alter the thing that is gone out
of his mouth, yet will he visit their trans-
gression

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ession with a Rod, and their Iniquity with
apes, Psal. 89. 30, 35. The Scripture a-
ounds with instances of this kind; this is
known a truth, among all that know
y thing of Truth, and to cite more
riptures to prove it, would be to light
Candle to see the Sun at noon.

The Jews have a Proverb, *That there is
Punishment comes upon Israel, in which
ere is not one ounce of the Golden Calf.*
eaning that that was so great a Sin, as
at in every plague God remembred it,
at had an influence into every trouble
at beset them. Every Mans heart may
y to him in his sufferings, as the heart of
pollodorus in the kettle, *I have been the
use of this.* God is most angry when he
ews no anger. God keep me from this
ercy, this kind of mercy is worse than
l other kind of misery.

One writing to a dead friend hath this
expression, *I account it a part of unhappiness
ot to know adversity, I judge you to be mi-
erable, because you have not been miserable.*
is mercy that our Affliction is not Exe-
ution, but a Correction: He that hath
eserved hanging, may be glad if he scape
with a whipping. Gods Corrections are
ur instructions, his lashes our lessons, his
coursages our School-masters, his chastise-
ments our Advertisements; and to note
his, both the *Hebrews* and the *Greeks*,
ex-

were Con-
demned to be
Crucified, that
there were
not places e-
nough for
Crosses, nor
Crosses e-
nough for the
bodies that
were to be
hung thereon.

*Qui non est
cruciatu non
est Christianus,*
saith Luther,
*There is not a
Christian that
carries not his
Cross.*

Psaln 94. 12.
Prov. 3. 12. 13.
Ob. 6. 13, 16.
Ila. 9.

Job 30. 8, 9,
10.

Theologium
Christianorum.

Afflictiones
Benedictiones.
Bern.
Afflictions are
blessings.

express chastening and teaching by on
and the same word (*Musar Paideia*) be
cause the latter is the true end of the for
mer, according to that in the Proverb
*Smart makes wit, and vexation gives under
standing*; whence Luther fitly calls afflict
ion, *The Christian Mans Divinity*. So saith
Job (Chap. 33. 16, 19.) *God speaketh once
yea, twice, yet man perceiveth it not, in
dream, in a Vision of the Night, when de
sleep falleth upon Men, in slumbrings upon
the bed; then he openeth the ears of men, and
sealeth their Instruction, that he may with
draw man from his purpose, and hide pride
from man: He keepeth back his Soul from the
pit, and his life from perishing by the Sword*
When Satan shall tell thee of other mens
sins to draw thee to sin, do thou then thin
k of the same mens sufferings to keep thee from
sin. Lay thy hand upon thy heart, and say o
my Soul! if thou sinnest with David thou
must suffer with David, &c.

The Fourth Remedy.

4. Remedy.

Against this Device of Satan, is, so
lemly to consider, that there are
but two main ends of God's recording of
the falls of his Saints.

And the one is, to keep those from
fainting, sinking, and despair under the
burden of their Sins, who fall through
weakness and infirmity.

And

And the other is, that their falls may
as Land-marks, warn others that stand
take heed lest they fall. It never entred
to the Heart of God to record his
childrens Sins, that others might be
encouraged to sin, but that others might
look to their standings, and to hang the
water upon the skirts of Christ, and avoid
occasions and temptations, that may oc-
casion the Soul to fall, as others have fallen,
when they have been left by Christ; the
Lord hath made their sins as Land-marks,
to warn his People to take heed how they
come near those sands and rocks, those
snares and baits, that have been fatal to
the choicest treasures, to wit, the joy,
peace, comfort, and glorious enjoyments
of the bravest Spirits, and noblest Souls
that ever sailed through the Ocean of
this sinful troublesome World; as you
may see in *David, Job, Peter, &c.* There
is nothing in the world that can so no-
toriously cross the grand end of Gods
recording of the Sins of his Saints, than
for any from thence to take Encourage-
ment to Sin; and where-ever you find
such a Soul, you may write him Christ-
less, Graceless, a Soul cast off by God, a
Soul that Satan hath by the hand, and the
eternal God knows whither he will lead
him.

I have known
a good Man,
said Bernard,
who when he
heard of any
that had com-
mitted some
notorious sin,
he was wont
to say with
himself (*ille
bodie & ego
cras*) he fell
to day, so may
I to morrow.

*The fifth Device that Satan hath to draw
Soul to Sin, is,*

5. Device.

TO present God to the Soul, as made up all of mercy: Oh! Satan, you need not make such a matter of Sin, you need not be fearful of Sin, not so unwilling to sin, for God is a God of mercy, a God full of mercy, a God that delights in mercy, a God that is ready to shew mercy, a God that is never weary shewing mercy, a God more prone to pardon his People, than to punish his People, and therefore he will not take advantage against the Soul; and why then, saith Satan, should you make such a matter of Sin?

*Now the Remedies against this Device
Satan are these,*

The First Remedy.

1. Remedy.

*Humanum est
peccare, Diabo-
licum perseve-
rare, & Angeli-
cum resurgere.
Aug. i. e.*

*It is a humane
thing to fall
into sin, a devi-
lish to persevere
therein, and*

IS, seriously to consider, That it is the worst Judgment in the World, to be left to sin upon any pretence whatsoever. Oh! unhappy man; when God leave thee to thy self, and doth not resist thee in thy Sins; wo, wo to him at whose Sins God doth wink: When God let the way to Hell be a smooth and pleasant way, that is Hell on this side Hell, and a dreadful sign of Gods Indignation

gain

inst a man; a token of his Rejection,
 and that God doth not intend good unto
 him, That is a sad word, Ephraim is join-
 ed to Idols, let him alone, he will be uncon-
 nable and incorrigible, he hath made a match
 with mischief, he shall have his belly full of
 mischief, he falls with open eyes, let him fall at his
 own peril. And that is a terrible saying, So I
 give them up to their own hearts lusts, and
 they walked in their own counsels. A Soul gi-
 ven up to sin, is a soul ripe for Hell, a soul
 going to destruction. Ah Lord! this mer-
 cy I humbly beg, that what ever thou
 givest me up to, thou wilt not give me up
 to the ways of my own heart; if thou
 wilt give me up to be afflicted, or tempt-
 ed, or reproached, &c. I will patiently sit
 down, and say, 'Tis the Lord, let him do with
 me what seems good in his own eyes. Do any-
 thing with me, lay what burthen thou
 wilt upon me, so thou dost not give me
 up to the ways of my own heart.

*an angelical or
 supernatural to
 rise from it.*

Psalms 81. 12.
 Hosea 4. 14.

*A me, me salva
 Domine, Deli-
 ver me, O
 Lord, from
 that evil man
 my self. Aug.*

The Second Remedy.

Against this Device of Satan, is, so-
 lemnly to consider, That God is
 just as he is merciful: As the Scriptures
 speak him out to be a very merciful God,
 they speak him out to be a very just
 God; witness his casting the Angels out of
 heaven, and his binding them in chains
 of Darkness, till the Judgment of the
 great

2. Remedy.
 2 Pet. 2. 4, 5, 6.
 God hang'd
 them up in
 Gibbets as it
 were, that o-
 thers might
 hear and fear
 and do no
 more so wic-
 kedly.

Mat. 27. 46.

3. Remedy.

Psalm 101. 1.
*Quanto gradus
 altior, tanto
 casus gravior.*
 The higher
 we are in dig-
 nity, the more
 grievous is
 our fall and
 misery.

great day; and witness his turning *Adam* out of Paradise, his drowning of the old world, and his raining Hell out of Heaven upon *Sodom*; and witness all the crosses, losses, sicknesses, and diseases that be in the world; and witness *Tophet* that was prepared of old; witness his *treasuring up* wrath against the day of wrath, unto the revelation of the just Judgments of God; but above all, witness the pouring forth of all his wrath upon his bosom Son, when he did bear the sins of his People, and cried out, *My God, my God, why hast thou forsaken me?*

The Third Remedy.

Against this Device of Satan, is, seriously to consider, That sins against Mercy, will bring the greatest and sorest Judgments upon Mens heads and hearts. Mercy is *Alpha*, Justice is *Omega*. *David* speaking of these *Attributes*, placeth Mercy in the fore-ward, and Justice in the re-ward, saying, *My Song shall be of Mercy and Judgment.* When Mercy is despised, then Justice takes the Throne. God is like a Prince, that sends not his Army against Rebels, before he hath sent his Pardon, and proclaimed it by a Herald of Arms. He first hangs out the white flag of Mercy, if this wins Men in, they are happy forever; but if they stand out, then God will

put

forth his red flag of Justice and
 judgment; if the one is despised, the
 other shall be felt with a witness.
 See this in the *Israelites*; he loved them
 and chose them, when they were in their
 iniquity, and most unlovely; he multiplied
 them, not by means but by miracle;
 in seventy Souls, they grew in few
 years to six hundred thousand, the more
 they were oppressed, the more they pro-
 fited: Like *Camomile*, the more you
 tread it, the more you spread it; or to a
Worm-Tree, the more it is pressed, the fur-
 ther it spreadeth; or to fire, the more it
 is kindled, the more it burneth; their Mer-
 cies came in upon them, like *Job's* Mes-
 sengers, one upon the neck of another.
 They put off their Sackcloth and girded them
 with gladness, and compassed them about
 with Songs of deliverance; he carried them
 on the wings of Eagles, he kept them as the
 apple of his eye, &c. But they abusing
 his Mercy, became the greatest objects of
 his wrath: as I know not the Man that
 reckon up their Mercies; so I know
 not the Man that can sum up the Miseries
 that are come upon them for their Sins;
 as our Saviour Prophesied concerning
Jerusalem, That a stone should not be left
 upon a stone; so it was fulfilled forty years
 after his ascension, by *Vespasian* the Em-
 perour, and his Son *Titus*, who having be-
 sieged

*Deus tardus est
 ad iram, sed
 tarditatem gra-
 vitate pene
 compensat.*
 God is slow to
 anger, but he
 recompenseth
 his slowness
 with grievous-
 ness of punish-
 ment.
 If we abuse
 Mercy to
 serve our lusts,
 when in *Salvi-*
an's Phrase,
 God will rain
 Hell out of hea-
 ven, rather than
 not visit for
 such Sins.

Vespasian
 brake into
 their City at
Cedron, where
 they took
 Christ, on the
 same feast day
 that Christ was
 taken; he
 whipped
 them where
 they whipped
 Christ; he sold

twenty Jews
for a Penny,
as they sold
Christ for
thirty Pence.
S. Andr. Car.

Men are there-
fore worse, be-
cause they
ought to be
better; and
shall be deep-
er in Hell, be-
cause Heaven
was offered
unto them; but
they would
not.

*Ingenia, bene-
ficia, flagitia,
supplicia.*

Good-turns
aggravate un-
kindnesses, and
mens offences
are increased
by their Obli-
gations.

sieged *Jerusalem*, the Jews were oppressed with a grievous Famine, in which the food was old shoes, old leather, old ha and the dung of Beasts; there died part of the Sword, and partly of the Famine eleven hundred thousand of the poor fort; two thousand in one night were in bowell'd, six thousand were burned in the Porch of the Temple, the whole City was sacked and burnt, and laid level to the ground, and ninety seven thousand taken Captives, and applied to base and miserable service, as *Eusebius* and *Iosephus* saith. And to this day, in all the parts of the world, are they not the off-scouring of the world? None less beloved, and none more abhorred than they.

And so *Capernaum*, that was lifted up to Heaven, was threatned to be thrown down to Hell. No Souls fall so low into Hell (if they fall) as those Souls that by a hand of mercy are lifted up neare to Heaven. You flight Souls that are apt to abuse mercy, consider this, That in the Gospel days, the plagues that God inflicts upon the despisers and abusers of mercy, are usual spiritual Plagues; blindness of mind, hardness of heart, benum'dness of Conscience, which are ten thousand times worse than the worst outward Plagues that can befall you, and therefore though you may escape tempo

I Judgments, yet you shall not escape
 iritual Judgment. *How shall we escape if
 neglect so great Salvation?* Saith the Apo-
 e. Oh! Therefore when ever Satan shall
 esent God to the Soul, as one made up
 of mercy, that he may draw thee to do
 ickedly, say unto him, that sins against
 ercy will bring upon the Soul the great
 e Misery; and therefore whatever be-
 omes of thee, thou wilt not Sin against
 ercy, &c.

The Fourth Remedy.

Against this Device of Satan, is, se-
 riously to consider, that though
 ods general mercy be over all his works,
 et his Special mercy is confined to those
 at are Divinely qualified, so in *Exod.*
 4. 6, 7. *And the Lord passed by before me,
 and proclaimed, the Lord, the Lord God,
 merciful and gracious, long suffering, and
 abundant in goodness and truth, keeping
 mercy for thousands, forgiving iniquity,
 transgression, and sin, and that will by no
 means clear the guilty, Exod. 20. 8. And
 showing Mercy unto thousands of them that
 love me, and keep my Commandments, Psal.*
 5. 10. *All the paths of the Lord are mercy
 and truth, unto such as keep his Covenant,
 and his Testimonies, Psal. 32. 10. Many sor-
 rows shall be to the wicked, but he that trust-
 eth in the Lord, mercy shall compass him*

E

*Shift off, dis-
 regard.*

4. Remedy.

Augustus in his
 solemn Feasts
 gave trifles to
 some, but gold
 to others, that
 his heart was
 most set upon.
 So God by a
 hand of gene-
 ral Mercy,
 gives these
 (poor trifles)
 outward bles-
 sings to those
 that he least
 loves; but his
 gold, his spe-
 cial mercy is
 only towards
 those that his
 heart is most
 set upon.

about, Psalm 33. 18. *Behold the Eye of the Lord is upon them that fear him, upon them that hope in his mercy.* Psalm 103. 11. *For as the heaven is high above the earth, so great is his mercy towards them that fear him, ver. 17. But the mercy of the Lord is from everlasting to everlasting, upon them that fear him.* When Satan attempts to draw thee to Sin by presenting God as a God all made up of mercy; oh! then reply, that though Gods general Mercy extend to all the works of his hand, yet his special Mercy is confined to them that are divinely qualified, to them that love him and keep his Commandments, to them that trust in him, that by hope hang upon him, and that fear him; and that thou must be such a one here, or else thou canst never be happy hereafter; thou must partake of his special mercy, or else eternally perish in everlasting misery, notwithstanding Gods general mercy.

The Fifth Remedy.

5. Remedy.

A Gainst this Device of Satan, is, solemnly to consider, That those that were once glorious on earth, and are now triumphing in Heaven, did look upon the mercy of God as the most powerful Argument to preserve them from Sin, and to fence their Souls against sin, and not as an encouragement to sin, Psalm 36. 3, 4, 5, 6.

For

For thy loving kindness is before mine eyes,
 and I have walked in thy Truth; I have
 not sate with vain Persons, neither will I
 go in with dissemblers. I have hated the
 Congregation of evil doers, and will not sit
 with the wicked. So Joseph strengthens
 himself against Sin, from the remem-
 brance of mercy. How then can I (saith he)
 do this great wickedness and sin against God?
 He had fixt his eye upon mercy, and there-
 fore sin could not enter, though the irons
 entered into his Soul; his Soul being taken
 with mercy, was not moved with his Mi-
 stresses impudence. Satan knockt oft at
 the door, but the sight of mercy would
 not suffer him to answer, or open. Joseph
 like a pearl in a puddle, keeps his vertue
 still. So Paul, Shall we continue in Sin that
 Grace may abound, God forbid; how shall
 we that are dead to sin, live any longer there-
 in? There is nothing in the World that
 renders a Man more unlike to a Saint
 and more like to Satan, than to argue from
 mercy to sinful Liberty; from Divine
 goodness to Licentiousness; this is the
 Devils Logick, and in whomsoever you
 find it, you may write, *This Soul is lost.* A
 man may as truly say, the Sea burns, or
 fire cools, as that free Grace and Mercy
 should make a Soul truly gracious to do
 wickedly. So the same Apostle, *I beseech*
you therefore brethren, by the Mercy of God
 E 2

Gen. 39. 8.

Rom. 6. 1, 2.
 The stone cal-
 led Pontaurus,
 is of that ver-
 tue, that it
 preserves him
 that carries it
 from taking
 any hurt by
 Poyson. The
 mercy of God
 in Christ to
 our Souls, is
 the most pre-
 cious stone or
 Pearl in the
 world, to pre-
 vent us from
 being poyson-
 ed with sin.
 1 John 2. 1, 2.

that

that ye present your bodies a living sacrifice
 holy, acceptable unto God, which is your rea-
 sonable service. So John, These things
 write unto you, that ye sin not. What
 it that he wrote? He wrote, that we might
 have fellowship with the Father and his Son
 and that the blood of Christ cleanseth
 from all sin, and that if we confess our
 he is just and faithful to forgive us our
 and that if we do sin, we have an advocate
 with the Father, Jesus Christ the righteous.
 These choicest favours and mercies the
 apostle holds forth as the choicest means
 to preserve the Soul from Sin, and
 keep at the greatest distance from Sin
 and if this won't do it, you may write
 the Man void of Christ and Grace, and
 undone for ever.

*The Sixth Device that Satan hath to draw
 the Soul to Sin, is,*

6. Device.

BY perswading the Soul, that the work
 of Repentance is an easie work, and
 that therefore the Soul need not make sin
 a matter of Sin. Why? Suppose you
 Sin, saith Satan, 'tis no such difficult thing
 to return, and confess, and be sorrowful
 and beg Pardon, and cry, *Lord have mercy
 upon me*, and if you do but this, God
 will cut the score, and pardon your Sin
 and save your Souls, &c.

this Device Satan draws many a soul to Sin, and makes many Millions of Souls Servants, or rather slaves to Sin, &c.

Now the Remedies against this Device of Satan are these that follow.

The First Remedy.

I. Remedy.

Fallen man hath lost (*imperium suum*, and *imperium sui*) the command of himself, and the command of the creatures. And certainly he that cannot command himself, cannot repent of himself.

Da penitentiam & postea indulgentiam, said dying Fulgentius.

S, seriously to consider, That Repentance is a mighty work, a difficult work, work that is above our power. There is Power below that Power that raised Christ from the dead, and that made the world, that can break the heart of a sinner, turn the heart of a sinner; thou art well able to melt Adamant, as to melt thine own heart, to turn a flint into flesh, to turn thine own heart to the Lord; raise the dead and to make a world to repent. Repentance is a Flower that grows not in nature's Garden. Can the Ethiopian change his skin, or the Leopard his spots? Then may ye also do good, that are accustomed to do evil, Jer. 13. 23. Repentance is a gift that comes down from above. Men are not born with Repentance in their hearts, as they are born with Tongues in their mouths, Acts 5. 31. Him with God exalted with his right hand, to be Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. So

The Hebrew word for Repentance is תשובה from שׁוּב which signifies to return, implying a going back from what a Man had done. It notes a turning or converting from one

in 2 Tim. 2. 25. In meekness instructing them
that oppose themselves, if God peradventure
will give them Repentance to the ac-
knowledging of the Truth. 'Tis not in the
Power of any Mortal to repent at Plea-
sure. Some ignorant deluded Souls vainly
conceit that these five Words, *Lord have
Mercy upon me*, are efficacious to send
them to Heaven: But as many are undone
by buying a counterfeit Jewel; so many
are in Hell by Mistake of their Repen-
tance; many rest in their Repentance,
though it be but the shadow of Repen-
tance; which caused one to say, *Repen-
tance damnneth more than Sin.*

The Second Remedy.

2. Remedy.

A Gainst this Device of Satan, is, solemnly to consider, of the nature of true Repentance. Repentance is some other thing than what vain Men conceive.

Repentance is sometimes taken in a more strict and narrow Sense, for godly sorrow; sometimes Repentance is taken in a large sense, for amendment of Life. Repentance hath in it three things, viz.

The { Act.
Subject.
Terms.

1. The formal *Act* of Repentance is a
changing and converting; 'tis often set
forth

forth in Scripture by turning. *Turn thou me, and I shall be turned,* saith Ephraim; *After that I was turned, I repented,* saith he, it is a turning from darkness to light.

2. The Subject changed and converted, is the whole Man: 'Tis both the Sinners heart and life: First his heart, then his life, first his person, then his practice and conversation, *Wash ye, make ye clean,* there's the change of their Persons; *Put away the evil of your doings from before mine eyes; cease to do evil, learn to do well,* there's the change of their practices, so cast away, (saith Ezekiel) *all your transgressions whereby you have transgressed,* there's the change of the life; and *make you a new heart and a new Spirit,* there's the change of the heart.

3. The Terms of this change and conversion, from which, and to which both heart and life must be changed from all sin to God. The heart must be changed from the state and power of sin, the life from the acts of sin, but both unto God, the heart to be under his power in a state of grace, the life to be under his rule in all new obedience, as the Apostle speaks, *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.* So the Prophet Isaiah saith, *Let the wicked forsake their ways and the unrighteous Man his thoughts, and let him*

thing to another, from sin to God.

The Greeks have two Words by which they express the nature of Repentance, one is *metanoia* which signifies to be careful, anxious, solicitous after a thing is done; the other word is *epistemia*, after wit, or after wisdom, the minds recovering of wisdom or growing wiser after our folly *Abolition* dementia, & *superbia* post, it being the Correction of Mens folly, and returning ad sanam mentem.

True Repen-
tance is a tho-
row change
both of the
mind and man-
ners, *Optima
& Optissima
penitentia est
nova vita,*
saith Luther,
which saying
is an excellent
saying. Repen-
tance for sin is
nothing worth
without Re-
pentance from
sin. If thou re-
pentest with a
Contradiction
saith Tertulli-
an) God will
pardon thee
with a contra-
diction; if thou
repentest and
yet continuest
in thy Sin,
God will pa-
don thee, and
yet send thee
to hell; there's
a pardon with
a Contradiction.
Negative
goodness
serves no mans
turn to save
him from the
Axe.

return unto the Lord. Thus much of the
nature of Evangelical Repentance. Now
Souls, tell me, whether it be such an easie
thing to repent, as Satan doth suggest.
Besides what hath been spoken, I desire
that you will take notice, that Repen-
tance doth include, a turning from the
most darling sin. Ephraim shall say, *What
have I to do any more with Idols?* Yet
it is a turning from all sin to God, *Ezekiel*
18. 30. Therefore I will judge you, O
house of Israel, every of you according to his
ways, saith the Lord God: Repent, and
turn your selves from your transgressions, for
iniquity shall not be your ruin. Herod turned
from many, but turned not from his He-
rodias, which was his ruin. Judas turned
from all visible wickedness, yet he would
not cast out that golden Devil Covetous-
ness, and therefore was cast into the hot-
test place in Hell. He that turns not
from every Sin, turns not aright from any
one Sin. Every Sin strikes at the honour
of God, the Being of God, the Glory of
God, the Heart of Christ, the Joy of the
Spirit, and the Peace of a Mans Consci-
ence; and therefore a Soul truly penitent,
strikes at all, hates all, conflicts with all,
and will labour to draw strength from
a crucified Christ to crucifie all. A true
Penitent knows neither Father nor Mo-
ther, neither right eye, nor right hand,
but

but will pluck out the one and cut off the other. *Saul* spared but one *Agag*, and that cost him his Soul and his Kingdom. Beside, Repentance is not only a turning from all Sin, but also a turning to all good; to a love of all good, to a prizing of all good, and to a following after all good, *Ezek. 18. 21.* But if the wicked will turn from all the sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die; that is, only negative righteousness and holiness, is no righteousness nor holiness. *David* fulfilled all the will of God, and had respect unto all his Commandments, and so had *Zacharias* and *Elizabeth*. 'Tis not enough that the tree bears not ill fruit; but, it must bring forth good fruit, else it must be cut down and cast into the Fire. So 'tis not enough, that you are not thus and thus wicked, but you must be thus and thus gracious and good, else Divine Justice will put an Axe of Divine Vengeance to the root of your souls, and cut you off for ever. Every tree that bringeth not forth good fruit, is hewed down and cast into the fire. Beside, Repentance doth include a sensibleness of sins sinfulness, how opposite and contrary 'tis to the blessed God: God is light, Sin is darkness; God is life, Sin is death; God is Heaven, Sin is Hell; God is beauty, Sin is Deformity.

It is said of *Isaacus*, that the hatred of the *Priscilian* Heresie, was all the vertue that he had. The evil Servant did not riot out his Talent. Those reprobates, *Mat 23*, robbed not the Saints, but relieved them not; for this they must eternally perish.

Also

to his will
and purged
the heart
and made
new clothes
and new
heart and
new life
True Repen-
tance is a sor-
rowing for
sin, as it is of
ferendum Dei
averfium a
Deo; this both
comes from
God, and
drives a Man
to God as it
did the
Church in the
Centiles, and
the Prodigal,
Ezek. 13. 22,
23.

Also true Repentance includes a sensi-
bleness of Sins mischievousness, how it
cast Angels out of Heaven, *Adam* out of
Paradise, how it laid the first corner stone
in Hell, and brought in all the curses,
crosses, and miseries, that be in the world,
and how it makes men liable to all tempo-
ral, spiritual, and eternal wrath how it
hath made men Godless, Christless, Hope-
less, and Heavenless.

Further, true Repentance doth include
Sorrow for Sin, Contrition of Heart, it
breaks the Heart with sighs and sobs and
groans, for that a loving God and Father
is by sin offended, a blessed Saviour afresh
crucified, and the sweet Comforter, the
Spirit, grieved and vexed.

Again, Repentance doth include, not
only a loathing sin, but also a loathing
of our selves for Sin; as a Man doth not
only loath poyson, but he loaths the very
dish or vessel that hath the smell of the
poyson. So a true penitent doth not only
loath his Sin, but he loaths himself, the
vessel that smells of it. So *Ezek. 29. 43.*
And there shall ye remember your ways and
all your doings, wherein ye have been defil'd;
and ye shall loath your selves in your own
sight, for all your evils that ye have commit-
ted. True Repentance will work your
Hearts, not only to loath your Sins, but
also to loath your selves.

Again,

Against Satan's Deceits

Again, True Repentance doth not ou-
 work a Man to loath himself for his
 sins, but it makes him ashamed of his
 sin also. What fruit have ye of those things
 whereof ye are (now) ashamed? Saith the
 Apostle: So Ezekiel, And thou shalt be con-
 founded and never open thy mouth any more,
 because of thy shame, when I am pacified to-
 ward thee, for all that thou hast done, saith
 the Lord God. When a penitential Soul
 sees his Sins pardoned, the Anger of God
 pacified, and Divine Justice satisfied;
 when he sits down (and blushes, as the
 Hebrew hath it) as one ashamed. Yea,
 True Repentance doth work a Man to
 cross his sinful self, and to walk con-
 trary to sinful self, to take a holy re-
 venge upon Sin, as you may see in Paul,
 the Jaylor, Mary Magdalen, and Mar-
 tresses; this the Apostle shews in 2 Cor.
 10, 11. For Godly Sorrow worketh Re-
 pentance never to be repented of, but the
 sorrow of the World worketh Death: For-
 behold the self-same thing that ye sorrowed
 after a godly sort, what carefulness it
 wrought in you; yea, what clearing of your
 selves; yea, what indignation; yea, what
 fear; yea, what vehement desire; yea, what
 zeal; yea, what revenge? Now Souls,
 sum up all these things together, and tell
 me whether it be such an easie thing to re-
 pent, as Satan would make the Soul to be-
 lieve;

*Quantum dis-
 placet Deo im-
 munditia pec-
 cati, in tantum
 placet Deo eru-
 bescentia peni-
 tentis. Ber. i.e.*
 So much the
 more God
 hath been dis-
 pleased with
 the blackness
 of sin, the more
 will he be
 pleased with
 the blushing
 of the sinner.
 They that do
 not burn now
 in zeal against
 sin, must ere
 long burn in
 Hell for sin.

To be a true
repentant
man
new
repentance
is a
new
heart
and
new
life
True Repen-
tance is a sor-
rowing for
sin, as it is of
sensible Dei-
ty, this both
comes from
God, and
drives a Man
to God as he
did the
Church in the
Centuries, and
the Prodigal,
Ezek. 13. 22,
23.

Also true Repentance includes a sensi-
bleness of Sins mischievousness, how it
cast Angels out of Heaven, Adam out of
Paradise, how it laid the first corner stone
in Hell, and brought in all the curses,
crosses, and miseries, that be in the world,
and how it makes men liable to all tempo-
ral, spiritual, and eternal wrath how it
hath made men Godless, Christless, Hope-
less, and Heavenless.

Further, true Repentance doth include
Sorrow for Sin, Contrition of Heart, it
breaks the Heart with sighs and sobs and
groans, for that a loving God and Father
is by sin offended, a blessed Saviour afresh
crucified, and the sweet Comforter, the
Spirit, grieved and vexed.

Again, Repentance doth include, not
only a loathing sin, but also a loathing
of our selves for Sin; as a Man doth not
only loath poyson, but he loaths the very
dish or vessel that hath the smell of the
poyson. So a true penitent doth not only
loath his Sin, but he loaths himself, the
vessel that smells of it. So Ezek. 29. 43.
*And there shall ye remember your ways and
all your doings, wherein ye have been defil'd;
and ye shall loath your selves in your own
sight, for all your evils that ye have commit-
ted.* True Repentance will work your
Hearts, not only to loath your Sins, but
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 sees his Sins pardoned, the Anger of God
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 when he sits down (and blushes, as the
 Hebrew hath it) as one ashamed. Yea,
 True Repentance doth work a Man to
 cross his sinful self, and to walk con-
 trary to sinful self, to take a holy re-
 venge upon Sin, as you may see in Paul,
 the Jaylor, Mary Magdalen, and Ma-
 gresses; this the Apostle shews in 2 Cor.
 10, 11. For Godly Sorrow worketh Re-
 pentance never to be repented of, but the
 sorrow of the World worketh Death: For
 behold the self-same thing that ye sorrowed
 after a godly sort, what carefulness it
 wrought in you; yea, what clearing of your
 selves; yea, what indignation; yea, what
 fear; yea, what vehement desire; yea, what
 zeal; yea, what revenge? Now Souls,
 I am up all these things together, and tell
 me whether it be such an easie thing to re-
 pent, as Satan would make the Soul to be-
 lieve;

*Quantum dis-
 placet Deo im-
 munditia pec-
 cati, in tantum
 placet Deo cru-
 descentia peni-
 tentis. Ber. i.e.*
 So much the
 more God
 hath been dis-
 pleased with
 the blackness
 of sin, the more
 will he be
 pleased with
 the blushing
 of the sinner.
 They that do
 not burn now
 in zeal against
 sin, must ere
 long burn in
 Hell for sin.

live; and I am confident your heart will answer, that 'tis as hard a thing to repent as 'tis to make a world, or raise the dead.

I shall conclude this second Remedy with a worthy saying of a precious holy Man. *Repentance* (saith he) *strips us stark naked of all the Garments of the old Adam and leaves not so much as a shirt behind*; in this rotten building it leaves not a stone upon a stone. As the Flood drown'd Noah's own Friends and Servants: So must the flood of repenting tears drown our sweetest, and most profitable Sins.

The Third Remedy.

3. Remedy.

Anselm in his Meditations confesseth, That all his life was either damnable for sin committed, or unprofitable for good omitted, at last

Against this Device of Satan, is, seriously to consider, That Repentance is a continued act, the word Repent implies the Continuation of it, True Repentance inclines a mans heart to perform Gods Statutes always, even unto the end. A true penitent must go on from Faith to Faith, from strength to strength, he must never stand still, nor turn back. Repentance is a grace, and must have its daily Operation, as well as other graces; true Repentance is a continued spring, where the waters of godly sorrow are always flowing, *My Sins are ever before me.* A true penitent is often casting his eyes back to the days of his former vanity, and this makes

akes him Morning and Evening to Wa-
 his Couch with Tears. Remember not
 gainst me the sins of my youth, saith one
 blessed penitent; and I was a Blasphemer,
 and a Persecutor, and Injurious, saith ano-
 her penitent. Repentance is a continued
 act of turning, a Repentance never to
 be repented of, a turning never to turn
 again to Folly; a true penitent hath
 never something within him to turn from;
 he can never get near enough to God, no,
 not so near him as once he was; and
 therefore he is still turning and turning,
 that he may get nearer and nearer to him,
 that is his chiefest good, and his only
 happiness (*Optimum maximum*) the best,
 and the greatest; they are every day a
 crying out, *O wretched men that we are,*
who shall deliver us from this body of Death?
 They are still sensible of Sin, and still
 conflicting with Sin, and still sorrowing
 for Sin, and still loathing of themselves
 for Sin. Repentance is no transient act,
 but a continued act of the Soul; and tell
 me, O tempted Soul! Whether it be such
 an easie thing as Satan would make thee
 believe, to be every day a turning more
 and more from Sin, and a turning near-
 er and nearer to God, thy choicest
 blessedness. A true Penitent can as
 easily Content himself with one act of
 Faith, or one act of Love, as he can

concludes.

(*Quid restas.*
O peccator, nisi
ut in tota vita
tua deplores
totam vitam
tuum) Oh what
 then remains,
 but in our
 whole Life, to
 lament the
 Sins of our
 whole Life.

'Tis truly said
 of God, that
 he is, *Omnia*
super Omnia.

con-

content himself with one act of Repentance.

A Jewish Rabbi pressing the Practice of Repentance upon his Disciples, exhorting them to be sure to repent the day before they died; one of them replied, that the day of any mans death was very uncertain. Repent therefore every day (said the Rabbi) and then you shall be sure to repent the day before you die. You are wise and know how to apply it to your own advantage.

The Fourth Remedy.

4. Remedy.

If thou be backward in the thoughts of Repentance be forward in the thoughts of Hell; the flames whereof, only the streams of the penitent eye can extinguish
Tertul.

Against this Device of Satan, is, solemnly to consider, That if the work of Repentance were such an easie work as Satan would make it to be, there certainly so many would not lie roaring and crying out (of wrath and eternal ruine) under the horrors and terrors of Conscience, for not repenting; yea doubtless, so many millions would not go to Hell for not repenting, if it were such an easie thing to repent. Ah! Do not poor Souls under horror of Conscience, cry out and say, were all this world a lump of gold, and in our hand to dispose of, we would give it for the least dram of true Repentance? And wilt thou say it is an easie thing to repent? When a poor Sinner, whose Conscience is awakened, shall

all judge the exchange of all the world
for the least dram of Repentance, to be
the happiest exchange that ever Sinner
made. Tell me, O Soul! Is it good go-
ing to Hell? Is it good dwelling with the
consuming fire? With everlasting burn-
ings? Is it good to be for ever separated
from the blessed and glorious presence of
God, Angels, and Saints? And to be for
ever shut out from those good things of
eternal life, which are so many, that they
exceed number? So great, that they ex-
ceed measure; so precious, that they ex-
ceed all estimation; we know, 'tis the
greatest misery that can befall the Sons of
men; and would they not prevent this by
repentance, if it were such an easie thing
to repent, as Satan would have it? Well
then, do not run the hazard of losing
God, Christ, Heaven, and thy Soul for
ever, by hearkening to this Device of Sa-
tan, viz. *That it is an easie thing to repent,*
&c. If it be so easie, why then do
wicked mens Hearts so rise against them
that press the Doctrine of Repentance in
the sweetest way, and by the strongest
and the choicest Arguments that the Scrip-
ture doth afford? And why do they kill
themselves at once: The faithful Labourers
in the field, and their own Souls, by their wic-
ed words and actions, because they are put
upon repenting, which Satan tells them is

Oh how shalt
thou tear and
rend thy self
how shalt thou
lament fruit-
less repenting?
What wilt
thou say? Wo
is me, that I
have not cast
off the bur-
den of sin, wo
is me that I
have not wa-
shed away my
spots, but I'm
now pierced
with mine in-
iquities; how
have I lost the
surpassing joy
of Angels.

Basil. *Alas* *how*
dear *is* *the* *price*
of *sin* *to* *the* *soul*
that *is* *lost* *for* *ever*
and *ever* *and* *ever*

so easie a thing: Surely, were Repentance so easie, wicked men would not be so much enraged, when that Doctrine is by Evangelical Considerations prest upon them.

The Fifth Remedy.

5. Remedy.

Yet it is better to be kept from sin than cured of Sin by repentance, as it is better for a man to be preserved from a disease than to be cured of the disease.

A Gainst this Device of Satan, is, seriously to consider, That to repent of sin is as great a work of Grace, as not to sin. By our sinful falls the Powers of the Soul are weakned, the strength of Grace is decayed, our evidences for Heaven are blotted, fears and doubts in the Soul are raised, (will God once more pardon this scarlet Sin, and shew Mercy to this wretched Soul?) And Corruptions in the heart are more advantaged and confirmed, and the conscience of a man after falls, is the more intraged, or the more benumbed: Now for a Soul, notwithstanding all this, to repent of his falls, this shews, that 'tis as great a work of Grace to repent of Sin, as 'tis not to Sin. Repentance is the vomit of the Soul; and as in all Physick, none so difficult and hard as 'tis to vomit; the same means that tends to preserve the Soul from Sin, the same means works the Soul to rise by Repentance, when 'tis fallen into sin. We know the mercy and loving kindness of God, one special means to keep the Soul from Sin.

as David spake, Thy loving kindness
 always before mine eyes, and I have walk-
 in thy Truth, and I have not sate with
 in Persons, neither will I go in with Dis-
 mblers. I have hated the Congregation of
 il doers, and will not sit with the wicked.
 by the same means the Soul is raised
 Repentance out of Sin; as you may
 e in Mary Magdalen, who loved much,
 and wept much, because much was for-
 ven her. So those in *Hosea*, Come let
 return unto the Lord; for he hath torn,
 and he will heal; he hath smitten, and he
 ll bind us up. After two days he will re-
 ve us, in the third day he will raise us
 , and we shall live in his sight; or before
 s Face, as the Hebrew hath it: i. e. In
 s Favour. Confidence in Gods Mercy
 and Love, that he would heal them, and
 nd up their wounds, and revive their
 ejected Spirits, and cause them to live
 his favour, was that which did work
 heir Hearts to repent, and return unto
 m. I might further shew you this
 ruth in many other particulars, but this
 ay suffice; only remember this in the
 eneral, that there is much of the Pow-
 of God, and Love of God, and Faith in
 od, and Fear of God, and Care to please
 od, Zeal for the Glory of God, requi-
 te to work a Man to repent of Sin, as
 here is to keep a Man from Sin; by which
 F you

Psal. 26, 3, 4, 5.

Luke 7. 37, 38,
 39, &c.

Hos. 6. 1, 2.

לפניו

2 Cor. 7. 11.

you may easily judge, that to repent of sin is as great a work as not to sin: And now tell me, oh Soul! Is it an easie thing not to sin? We know then certainly, 'tis not an easie thing to repent of sin.

The Sixth Remedy.

6. Remedy.

Beda tells of a certain great man that was admonish'd in his sickness to repent; who answered, that he would not repent yet; for if he should recover, his Companions would laugh at him; but growing sicker and sicker, his Friends pressed him again to repent but then he told them it was too late; (*Quia jam iudicatus sum & condemnatus*) For now (said he) I am judged and condemned.

Against this Device of Satan, is, ferre-
ously to consider, That he that now tempts thee to sin, upon this account, that Repentance is easie, will ere long, work thee to despair, and for ever to break the neck of thy Soul, present Repentance is the difficultest and hardest work in the World; and to this Purpose he will set thy sins in order before thee, and make them to say, *We are thine, and we must follow thee.* Now Satan will help to work the Soul to look up, and see God angry and to look inward, and to see Conscience accusing and condemning; and to look downwards, and see Hells mouth open to receive the impenitent Soul; and all this to render the work of Repentance impossible to the Soul; What, saith Satan, dost thou think that that is easie which the whole Power of Grace cannot conquer while we are in this World? It is easie, saith Satan, to turn from some outward act of Sin, to which thou hast been addicted? Dost thou not remember that thou hast often complained against such and

and such particulars Sins, and resolved to leave them, and yet to this hour thou hast not, thou canst not? What will it then be to turn from every sin? Yea, to mortifie and cut off those Sins, those darling lusts, that are as joynts and members, that be as right Hands and right eyes? Hast thou not loved thy Sins above thy Saviour? Hast thou not preferred Earth before Heaven? Hast thou not all along neglected the means of Grace? And despised the offers of Grace? And vexed the Spirit of Grace? There would be no end, If I should set before thee the infinite Evils that thou hast committed, and the innumerable good services that thou hast omitted, and the frequent checks of thy own Conscience that thou hast contemned; and therefore thou mayest well conclude, that thou canst never repent, that thou shalt never repent. Now, saith Satan, do but a little consider thy numberless Sins, and the greatness of thy Sins, the foulness of thy Sins, the hainousness of thy Sins, the circumstances of thy Sins, and thou shalt easily see, that those Sins that thou thoughtst to be but motes, are indeed mountains, and is it not now in vain to repent of them? Surely, saith Satan, if thou shouldst seek Repentance and Grace with tears, as *Esau*, thou shalt not find it; thy glass is out, thy Sun is set, the door of mercy is

F 2

shut,

As one *Lamachus* a Commander, said to one of his souldiers, that was brought before him for a mis-behaviour, who pleaded he would do so no more, saith he (*Non licet in bello bis peccare.*) No man must offend twice in War. So God will not suffer men often to neglect the day of Grace.

Repentance is a work that must be timely done, or men are utterly undone for ever. *Aut penitendum aut pereundum.*

shut, the golden Scepter is taken in, and now thou that hast despised mercy, shalt be for ever destroyed by Justice; for such a wretch as thou art to attempt Repentance, is to attempt a thing impossible 'tis impossible that thou, that in all thy Life couldst never conquer one Sin shouldst master such a numberless number of Sins; which are so near, so dear, so necessary, and so profitable to thee that have so long bedded and boarded with thee, that have been old Acquaintance and Companions with thee; hast thou not often purposed, promised, vowed, and resolved to enter upon the Practice of Repentance, but to this day couldst never attain it? Surely 'tis in vain to strive against the Stream, where it is so impossible to overcome; thou art lost and cast for ever; to Hell thou must, to Hell thou shalt; ah Souls! he that now tempts you to Sin, by suggesting to you the easiness of Repentance, will at last work you to despair, and present Repentance as the hardest work in all the world, and a work as far above Man, as Heaven is above Hell, as light is above darkness. O that you were wise, to break off your Sins by timely Repentance.

Now the seventh Device that Satan hath to draw the Soul to Sin, is,

BY making the Soul bold to venture upon the occasions of sin. Saith Satan, You may walk by the Harlots door though you won't go into the Harlots bed; you may sit and sip with the drunkard, though you won't be drunk with the drunkard, you may look upon *Jezabels* beauty, and you may play and toy with *Dalilah*, though you do not commit wickedness with the one, or the other; you may with *Achan* handle the golden wedge, though you do not steal the golden wedge, &c.

Now the Remedies against this Device of the Devil, are these,

The First Remedy.

IS, solemnly to dwell upon those Scriptures that do expressly command us to avoid the occasions of Sin, and the least appearance of evil, 1. *Thes.* 5. 22. *Abstain from all appearance of evil*; whatsoever is heterodox, unsound and unsavoury, shun it, as you would do a serpent in your way, or poyson in your Meat.

Theodosius tare the *Arrians* Arguments presented to him in writing, because he found them repugnant to the Scriptures;

F 3

and

7. Device.

1. Remedy.

Epiphanius saith, That in the old Law, when any dead Body was carried by any house, they were in-joyined to shut their doors and windows.

and *Austine* retracted even *Ironies* only because they had the appearance of lying.

When God had commanded the *Jews* to abstain from *Swines* flesh; they would not so much as name it, but in their common talk would call a Sow another thing. To abstain from all appearance of evil, is to do nothing wherein sin appears, or which hath a shadow of sin. *Bernard* glosseth finely, *What ever is of evil shew, or of ill report, that he may neither wound Conscience nor credit*: We must shun, and be shie of the very shew and shadow of sin, if either we tender our Credit abroad, or our Comfort at home.

*Quicquid est
male scelera-
tum.*

Socrates speaks of two young Men that flung away their Belts, when being in an Idols Temple, the lustrating Water fell upon them detesting, saith the Historian, the Garment spotted by the Flesh.

It was good Counsel that *Livia* gave her Husband *Augustus*; *It behoveth thee not only not to do wrong, but not to seem to do so, &c.* So *Jude* 23. *And others save with fear, pulling them out of the fire, hating even the Garment spotted by the flesh.* 'Tis a Phrase taken from legal uncleanness, which was contracted by touching the houses, the vessels, the garments of unclean Persons. Under the Law men might not touch a menstruous cloth, nor God would not accept of a spotted Peace-offering. So we must not only hate, and avoid gross sins, but every thing that may carry a favour, or suspicion of Sin, we must abhor the very signs and tokens of

of sin: So in *Prov. 5. 8. Remove thy way far from her, and come not nigh the door of her house.* He that would not be burnt, must tread the fire; he that would not hear the Bell must not meddle with the Rope. To venture upon the occasion of sin, and then to pray, *Lead us not into Temptation,* is all one, as to thrust thy finger into the fire and then to pray that it might not be burnt. So in *Prov. 4. 14, 15.* you have another command, *Enter not into the Path of the wicked, and go not into the way of evil men; avoid it, and pass not by it, turn from it, and pass away.* This triple gradation of Solomon, sheweth with a great emphasis, how necessary it is for Men to flee from all appearance of sin, as the Seaman shuns Sands and Shelves, and as Men shun those that have the plague-sores running upon them: As weeds do endanger the Corn, as bad humours do endanger the blood, or as an infected house doth endanger the neighbourhood: So doth the company of the bad endanger those that are good; intireness with wicked consorts is one of the strongest Chains of Hell, and binds us to a Participation of both Sin and Punishment.

The Second Remedy.

Against this Device of Satan, is, solemnly to consider, That ordinarily

One said, As oft as I have been among vain men, I return'd home less a Man than I was before.

2. Remedy.

The Fable
saith, that the
Butterfly ask-
ed the Owl,
how she
should deal
with the fire
which had
sing'd her
wings, who
Counsels her
not to behold
so much as its
smoak.

rily there is no Conquest over sin, without the Soul turns from the occasion of sin: 'Tis impossible for that Man to get the Conquest of sin, that plays and sports with the occasions of sin. God will not remove the temptation, except you turn from the occasion. It is a just and righteous thing with God, that he should fall into the Pit, that will adventure to dance upon the brink of the pit, and that he should be a slave to sin, that will not flee from the occasions of sin. As long as there is fewel in our hearts for a temptation, we cannot be secure; He that hath Gunpowder about him had need keep far enough off from sparkles; to rush upon the occasions of sin, is both to tempt our selves, and to tempt Satan to tempt our Souls; 'tis very rare that any Soul plays with the occasions of sin, but that Soul is insnared by sin: 'Tis seldom that God keeps that Soul from the Acts of Sin, that will not keep off from the occasions of Sin; he that adventures upon the occasion of Sin, is as he that would quench the fire with Oyl, which is a fewel to maintain it, and increase it. Ah Souls! Often remember, how frequently you have been overcome by sin, when you have boldly gone upon the occasions of sin; look back Souls, to the Day of your Vanity, wherein you have been as easily conquered, as tempted,

ted, vanquished as assaulted, when you have played with the occasions of sin; as you would for the future be kept from the acting of sin, and be made victorious over sin, oh flee from the occasions of Sin.

The Third Remedy.

A Gainst this Device of Satan, is, seriously to consider, That other precious Saints, that were once glorious on Earth, and are now triumphing in Heaven, have turned from the occasion of sin, as hell it self; as you may see in Joseph, Gen. 39. 10. *And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lye by her, or to be with her.* Joseph was famous for all the four cardinal Vertues, if ever any were; in this one temptation you may see his fortitude, Justice, Temperance and Prudence, in that he shuns the occasion (for he would not so much as be with her.) And that a man is indeed, that he is in a temptation, which is but a tap to give vent to Corruption. The Nazarite might not only not drink Wine, but not taste a Grape, or the husk of a Grape. The Leper was to shave his hair, and pair his nails. The Devil counts a fit occasion, half a Conquest, for he knows that corrupt Nature hath a seed-plot for all Sin, which being drawn forth, and watred by some sinful occasion

3. Remedy.

There are stories of Heathens, that would not look upon beauties, lest they should be ensnared.

Democritus pluckt out his own eyes to avoid the danger of uncleanness.

כרת ברית
*I cut a Cove-
 nant.*
 In making Co-
 venants, it was
 a custom a-
 mong the Jews
 to cut some
 beast or other
 in pieces, and
 so walk be-
 tween the
 pieces to sig-
 nifie, that they
 desired God
 to destroy
 them that
 should break
 the Covenant.

sion is soon set a work to the producing of death and destruction. God will not remove the Temptation, till we remove the occasion. A Bird while aloft, is safe, but she comes not near the snare without danger; the shunning the occasions of sin renders a Man most like the best of Men. A Soul eminently gracious, dares not come near the train, though he be far off the blow. So Job 31. 1. *I made a Covenant with mine eyes; why then should I think upon a maid?* I set a watch at the entrance of my Senses, that my Soul might not by them be infected or endangered. The eye is the window of the Soul, and if that should be always open, the Soul might smart for it. A Man may not look intently upon that, that he may not love intirely. The Disciples were set a gogg, by beholding the beauty of the Temple. 'Tis best and safest to have the eye always fixed upon the highest and noblest Objects: As the Mariners eye is fixed upon the Star, when their hand is upon the Stern. So David when he was himself, he shuns the occasion of Sin, Psalm 26. 4, 5. *I have not sate with vain Persons, neither will I go in with Dissemblers; I have hated the Congregation of evil doers, and will not sit with the wicked.*

Stories speak of some that could not sleep, when they thought of the Trophies of

of other worthies, that went before them ;
 he highest and choicest Examples are to
 come, and should be to all, very quickning
 and provoking; and oh! That the examples
 of those worthy Saints, *David, Joseph, and*
Job, might prevail with all your Souls to
 run and avoid the occasions of sin ; every
 one should strive to be like to them in grace,
 that they desire to be equal with in glory.
 He that shooteth at the Sun, though he be
 far short, will shoot higher than he that
 aimeth at a shrub ; 'tis best (and it speaks
 out much of Christ within) to eye the
 highest, and the worthiest Examples.

The Fourth Remedy.

Against this Device of Satan, is, so-
 lemnly to consider, That the avoid-
 ing the occasions of Sin, is an evidence of
 Grace, and that which lifts up a Man a-
 bove most other Men in the World. That
 a Man is indeed which he is in temptation,
 and when sinful occasions do present
 themselves before the Soul, this speaks out
 both the truth, and the strength of Grace,
 when with *Lot*, a Man can be chaste in So-
 dom, and with *Timothy* can live tempe-
 rate in *Asia*, among the luxurious *Ephe-
 sians* ; and with *Job* can walk uprightly
 in the Land of *Uz*, where the People
 were prophane in their lives, and super-
 stitious

4. Remedy.

Plutarch saith
 of *Demosthenes*,
 That he was
 excellent at
 praising the
 worthy act of
 his Ancestors,
 but not so at
 imitating
 them. Oh that
 this were not
 applicable to
 many Profes-
 sors in our
 times

stitious in their worship; and with *Daniel* be holy in *Babylon*; and with *Abraham* righteous in *Chaldea*, and with *Nehemiah*, zealous in *Damascus*, &c. Many wicked Man is big and full of Corruption, but shews it not for want of occasion; but that man is surely good, who in his course will not be bad, though tempted by occasions; a Christless Soul is so far from refusing occasions when they come in his way, that he looks and longs after them, and rather than he will go without them he will buy them, not only with love or money, but also with the loss of his Soul; nothing but Grace can fence a Man against the occasions of sin, when he is strongly tempted thereunto. Therefore as you would cherish precious Evidence in your own bosomes of the Truth and Strength of your Graces shun all sinful occasions.

The Eighth Device that Satan hath to draw the Soul to Sin, is,

8. *Device.*

BY representing to the Soul the outward mercies that vain Men enjoy and the outward miseries that they are freed from, whilst they have walked in the ways of Sin. Saith Satan, dost thou see Oh Soul! The many mercies that such and such enjoy that walk in those very ways

ways that thy Soul startles to think of, and the many crosses that they are delivered from, even such as makes other Men (that say they dare not walk in such ways) to spend their days in sighing, weeping, groaning, and mourning; and therefore saith Satan, if ever thou wouldst be freed from the dark night of adversity, and enjoy the Sunshine of Prosperity, thou must walk in their ways.

By this stratagem the Devil took those in Jer. 44. 16, 17, 18. As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth of our mouths, to burn Incense unto the Queen of Heaven, and to pour out Drink offerings unto her, as we have done we and our Fathers, our Kings and our Princes in the Cities of Judah and in the streets of Jerusalem: For then had we plenty of Victuals, and were well, and saw no evil. But since we left off to burn Incense to the Queen of Heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the Sword, and by the Famine. This is just the Language of a world of ignorant, prophane, and Superstitious Souls in London, and England, that would have made them a Captain to return to Bondage, yea, to that bondage that was worse than that the Israelites groaned under

'Twas a weighty saying of Seneca (*Nihil est infelicius eo, cui nil nunquam contrigit adversi*) There is nothing more unhappy, than he who never felt adversity.

Some of the Heathens would be wicked as their gods were, counting it a dishonour to their god to be unlike him. Lactantius.

'Tis said of one
of the Empe-
rours That
Rome had no
War in his
days; becauſe
'twas plague
enough to
have ſuch an
Emperour,
You are wiſe
and know how
to apply it.

under. Oh! Say they, ſince ſuch and ſuch
Persons have been put down and left off
we have had nothing but plundering and
taxing, and butchering of Men, &c. and
therefore we will do as we and our Kings
and Nobles, and Fathers have formerly
done, for then had we plenty at home
and peace abroad, &c. and there was
none to make us afraid.

*Now the Remedies against this Device of
Satan are theſe that follow.*

The Firſt Remedy.

Remedy.

Tully judged
the *Jews* Re-
ligion to be
naught, be-
cauſe they
were ſo often
overcome and
impoveriſh'd,
and afflicted,
and the Reli-
gion of *Rome*
to be right;
becauſe the
Romans proſ-
pered, and
became Lords
of the World;

IS, ſolemnly to conſider, That no man
knows how the Heart of God ſtands
by his hand; his hand of Mercy may be
towards a Man, when his Heart may be
againſt that Man, as you may ſee in *Samuel*
and others. And the hand of God may
be ſet againſt a Man, when the Heart of
God is dearly ſet upon a Man, as you
may ſee in *Job* and *Ephraim*; the hand of
God was ſorely ſet againſt them, and
yet the heart and bowels of God were
ſtrongly working towards them; no man
knoweth either love or hatred by out-
ward mercy or miſery; for all things
come alike to all, to the righteous and to
the unrighteous; to the good, and to the
bad; to the clean and to the unclean, &c.
The Sun of proſperity ſhines as well upon
brambles

brambles of the Wilderness, as fruit-trees of the Orchard; the Snow and Hail of adversity lights upon the best Garden as well as the stinking Dunghils, or the wild waste. *Ahab's* and *Josiah's* ends concur in the very circumstances. *Saul* and *Jonathan* though different in their natures, deserts, and deportments, yet in their deaths they were not divided. Health, wealth, honours, &c. crosses, sicknesses, losses, &c. are cast upon good Men and bad Men promiscuously. *The whole Turkish Empire is nothing else but a crust, cast by Heavens great House-keeper to his dogs.* *Moses* dies in the Wilderness as well as those that murmured. *Nabal* is rich as well as *Abraham*, *Achitophel* wise, as well as *Solomon*: And *Doeg* honoured by *Saul*, as well as *Joseph* was by *Pharaoh*. Usually the worst of Men have most of these outward things; and the best of Men have least of Earth, though most of Heaven.

The Second Remedy.

Against this Device of Satan, is, seriously to consider, That there is nothing in the World that doth so provoke God to be wroth and angry, as mens taking Incouragement from Gods goodness and mercy to do wickedly. This you may see by that wrath that fell upon the old world, and by Gods raining Hell out of

and yet though the Romans had his hand, yet the Jews had his heart; for they were dearly belov'd though sorely afflicted.

Nil est nisi mica panis,
Luther.

2. Remedy.

Such Souls
make God a
God of Clouds,
one that will
not do as he
saith, but they
shall find God
to be as severe
in punishing,
as he is to o-
thers gracious
in pardoning.
Good turns
aggravate un-
kindnesses, and
our guilt is in-
creased by
our obligati-
ons.

3. Remedy.

of Heaven upon *Sodom* and *Gomorrha*. This is clear in *Jer. 44.* from *vers. 20,* to *vers. 28.* the Words are worthy of your best meditation; oh that they were engraven in all your Hearts, and constant in all your thoughts! Though they are too large for me to transcribe them, yet they are not too large for me to remember them. To argue from mercy to sinful Liberty, is the Devils Logick, and such Logicians do ever walk as upon a mine of Gun-powder, ready to be blown up, no such Soul can ever avoid the wrath of God. This is wickedness at the height, for a man to be very bad, because God is very good; a worse Spirit than this is not in Hell. Alas Lord, doth not wrath, yea, the greatest wrath lie at this mans door? Are not the strongest Chains of darkness prepared for such a Soul? To Sin against Mercy is to Sin against humanity, it is bestial, nay, it is worse. To render good for evil is Divine, to render good for good is humane, to render evil for evil, is brutish; but to render evil for good is devilish; and from this evil deliver my Soul, oh God.

The Third Remedy.

Against this Device of Satan, is, solemnly to consider, That there is no greater misery in this life, than not to be in misery; no greater affliction, than not to be afflicted; woe, woe to that Soul that

that God will not spend a Rod upon; this is the saddest stroke of all, when God refuses to strike at all. *Ephraim is joined to idols; let him alone. Why should you be smitten any more? You will revolt more and more.* When the Physician gives over the Patient, you say, *Ring out his Knell, the Man is dead:* So when God gives over a Soul to Sin without controul, you may truly say, *The Soul is lost,* you may ring out his knell, for he is twice dead, and pluckt up by the Roots. Freedom from Punishment is the Mother of Security, the Step-mother of Virtue, the Poyson of Religion, the Moth of Holiness, and the Introducer of Wickedness: *Nothing (said one) seems more unhappy to me, than he to whom no adversity hath happened.* Outward Mercies oft-times prove a Snare to our Souls. *I will lay a stumbling-block, Ezek. 3. 20.* *Vatubus* his Note there is, *I will prosper him in all things, and not by Affliction restrain him from Sin.* Prosperity hath been a stumbling-block, at which Millions have stumbled and fallen, and broke the neck of their Souls for ever.

The Fourth Remedy

A Gainst this Device of Satan, is, seriously to consider, That the wants of wicked Men under all their outward Mercy and freedom from Adversity, is far greater than all their outward Enjoyments. They have many Mercies, yet they
G want

Religio peperit divitias, & filia devoravit matrem. Religion brought forth Riches, and the daughter soon devoured the Mother, saith Augustine.

Faciam ut omnia habeant prospera & calamitatibus cum a peccato non revocabo.

4. Remedy.

Men that enjoy all worldly Comforts, may truly say, *Omnes humane consolationes sunt desolationes.*

want more than they enjoy; the Mercies which they enjoy, are nothing to the Mercies they want. 'Tis true, they have Honour, and Riches, and Pleasures, and Friends, and are mighty in Power, their Seed is established in their sight with them, and their Off-spring before their Eyes: Their houses are safe from fear, neither is the Rod of God upon them. They send forth their little ones like a flock, and their Children dance. They take the Timbrel and Harp, and rejoice at the sound of the Organ: they spend their Days in Wealth, their Eyes stand out with fatness, they have more than their Heart can wish: And they have no bands in their death, but their strength is firm; they are not in trouble as other Men, as David and Job, speak; yet all this is nothing to what they want. They want interest in God, Christ, the Spirit, the Promises, the Covenant of Grace, and Everlasting Glory; they want Acceptation and Reconciliation with God; they want Righteousness, Justification, Sanctification, Adoption, and Redemption; they want the Pardon of Sin, and Power against Sin, and freedom from the Dominion of Sin; they want that Favour that is better than Life, and that Joy that is unspeakable, and full of glory, and that Peace that passes understanding, and that Grace, the least spark of which is more worth than Heaven and Earth;

Earth; they want a House that hath foundations, whose builder and maker is God; they want those Riches that perish not, the Glory that fades not, that Kingdom that shakes not. Wicked Men are the most needy Men in the World, yea, they want those two things that should render their Mercies sweet, viz. the Blessing of God, and Content with their Condition; and without which their Heaven is but Hell on this side Hell. When their Hearts are lifted up, and grown big upon the thoughts of their abundance, if Conscience do's but put in a word, and say, 'Tis true, here is this and that outward Mercy: Oh! but where is an Interest in Christ? Where is the Favour of God? Where are the Comforts of the Holy Ghost? Where are thy Evidences for Heaven? &c. This Word from Conscience makes the Man's Countenance to change, his Thoughts to be troubled, his Heart to be amazed, and all his Mercies on the right Hand and left, to be as dead and withered. Ah! were but the Eyes of wicked Men open to see their wants, under their abundance, they would cry out and say, as *Absolom* did, *What are all these to me, so long as I cannot see the King's Face?* What's Honour and Riches, and the Favour of Creatures, so long as I want the Favour of God, the Pardon of my Sins, an Interest in Christ, and the

G 2

hopes

Nec Christus nec cælum patitur hyperbolizari. Neither Christ nor Heaven can be hyperbolized. A Crown of Gold cannot cure the Headach, nor a Velvet Slipper cannot ease the Gout; no more can Honour or Riches quiet and still the Conscience. The Heart of Man is a three square Triangle, which the whole round Circle of the World cannot fill (as Mathematicians say) but all the corners will complain of emptiness, & hunger for something else.

hopes of Glory. O Lord, give me these, or I die; give me these, or else I shall eternally die.

The Fifth Remedy

5. Remedy.

A Gainst this Device of Satan, is, solemnly to consider, That outward things are not as they seem, and are esteemed; they have indeed a glorious outside, but if you view their insides, you will easily find, that they fill the Head full of Cares, and the Heart full of Fears; what if the Fire should consume one part of my Estate? and the Sea should be a Grave to swallow up another part of my Estate? What if my Servant should be unfaithful abroad, and my Children should be deceitful at home? Ah! the secret fretting, vexing and gnawing, that doth daily, ye hourly attend those Mens Souls, whose Hands are full of Worldly Good.

'Twas a good Speech of an Emperor, You (said he) gaze on my purple Robe, and golden Crown; but did you know what Cares are under it, you will not take it up from the ground to have it. 'Twas a true Saying of Augustine on Psal. 26. Many are miserable by loving hurtful things; but they are more miserable by having them. It is not what Men enjoy, but the Principle from whence it comes, that makes Men happy. Much of these outward things do usually cause great

*Multi amando
res noxias sunt
miseri, habendo
miseriores.
August.*

great Distraction, great Vexation, and great Condemnation, at last, to the possessors of them. If God gives them in his Wrath, and do not sanctifie them in his Love, they will at last be Witnesses against a Man, and Millstones for ever to sink a Man in that day, when God shall call Men to an account, not for the use, but for the abuse of Mercy.

The Sixth Remedy

Against this Device of Satan, is, seriously to consider the End and the Design of God in heaping up Mercy upon the Heads of the Wicked, and in giving them (*a quietus est*) rest and quiet from those Sorrows and Sufferings that others sigh under. David in *Psalms*. 73. 17, 18, 19, 20. shews the End and Design of God in this; saith he, *When I went into the Sanctuary of God, then I understood their end: Surely thou didst set them in slippery places, thou castedst them down into destruction. How are they brought into desolation as in a moment? They are utterly consumed with Terrors. As a Dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their Image.* So in *Psal.* 92. 7. *When the Wicked spring as Grass, and when all the Workers of Iniquity do flourish, it is that they shall be destroyed for ever.*

6. Remedy.

Valens the Roman Emperor fell from being an Emperor to be a Footstool to *Sapor* King of *Persia*. *Dionysius* King of *Sicily* fell from his Kingly Glory to be a School-master. The brave Queen *Zenobia* was brought to *Rome* in Golden Chains.

Valens an Emperor, Belisarius a famous General, Henry the fourth, Bajazet, Pytheas, great Pompey, and William the Conqueror; these from being very high, were brought very low; they all fell from great Glory and Majesty, to great Poverty and Misery.

Da Domine, ut sic possideamus temporalia, ut non perdamus eterna. Bern.
Grant us Lord that we may so partake of Temporal Felicity, that we may not lose Eternal.

God's setting them up, is but in order to his casting them down; his raising them high, is but in order to his bringing them low. *Exod. 9. 16. And in very deed, for this cause have I raised thee up, for to shew in thee my Power, and that my Name may be declared throughout all the Earth, I have constituted and set thee up as a But-mark, that I may let fly at thee, and follow thee close with Plague upon Plague, till I have beaten the very Breath out of thy Body, and got my self a Name, by setting my Feet upon the neck of all thy Pride, Power, Pomp, and Glory.* Ah Soul! what Man in his Wits would be lifted up, that he might be cast down? would he set higher than others, when it is but in order to his being brought down lower than others? There is not a wicked Man in the World, that is set up with *Lucifer* as high as Heaven, but shall with *Lucifer* be brought down as low as Hell. Canst thou think seriously of this, O Soul! and not say, O Lord, I humbly crave, that thou wilt let me be little in this World, that I may be great in another World; and low here, that I may be high for ever hereafter. Let me be low, and feed low, and live low, so I may live with thee for ever; let me now be cloathed with Rags, so thou wilt cloath me at last with thy Robes; let me now be set upon a Dunghill, so I may at last be

ad-

advanced to sit with thee upon thy *Throne*.
Lord, make me rather Gracious than Great,
inwardly Holy, than outwardly Happy;
and rather turn me into thy first nothing,
yea, make me worse than nothing, rather
than set me up for a time, that thou may'st
bring me low for ever.

The Second Remedy.

Against this Device of Satan, is, for-
lemlly to consider, That God doth
often most plague and punish those, whom
others think he doth most spare and love;
that is, God doth plague and punish them
most with Spiritual Judgments (which are
the greatest, the forest, and the heaviest)
whom he least Punishes with Temporal
Punishments: There are no Men on Earth
so internally plagued, as those that meet
with least External Plagues. Oh! the
Blindness of Mind, the Hardness of Heart,
the Scaredness of Conscience, that those
Souls are given up to, who in the Eye of
the World are reputed the most happy
Men, because they are not outwardly
afflicted and plagued as other Men. Ah
Souls! 'Twere better that all the Tempo-
ral Plagues that ever beset the Children
of Men since the Fall of *Adam*, should at
once meet upon your Souls, than that
you should be given up to the least *Spiri-*

2. Remedy.

Ps. 81. 12.
Psal. 78. 26,
to 31.
Psal. 106. 15.
*He gave them
their Request,
but sent Leath-
ness into their
Soul.*
'Tis a heavy
plague to have
a fat Body and
a lean Soul;
a House full
of Gold, and
a Heart full
of Sin.

'Tis better to
have a sore,
than a seared
Conscience.

'Tis better to
have no Heart
than a hard
Heart; no
Mind, than a
blind Mind.

tual Plague to the least measure of spiritual Blindness, or spiritual Hardness of Heart, &c. Nothing will better that Man, nor move that Man, that is given up to spiritual Judgments; Let God smile or frown, stroke or strike, cut or kill, he minds it not, regards it not; let Life or Death, Heaven or Hell, be set before him, it stirs him not; he is mad upon his Sin, and God is fully set to do Justice upon his Soul; this Man's Preservation is but a Reservation unto a greater Condemnation; this Man can set no bounds to himself, he is become a Brat of fathomless Perdition, he hath Guilt in his Bosom, and Vengeance at his Back, where-ever he goes; neither Ministry nor Misery, neither Miracle nor Mercy can mollifie his Heart; and if this Soul be not in Hell, on this side Hell, who is?

The Eighth Remedy.

8. Remedy.

In this Day
Men shall give
an Account
(De bonis com-
missis, de bonis

Against this Device of Satan, is, To dwell more upon that strict Account that vain Men must make for all that good that they do enjoy. Ah! did Men dwell more upon that account, that they must ere long give, for all the Mercies that they have enjoyed, and for all the Favours that they have abused, and for all the Sins they have committed, it would make their Hearts to tremble, and their Lips to

to quiver, and Rottenness to enter into their Bones; it would cause their Souls to cry out, and say, Oh that our Mercies had been fewer and lesser, that our Account might have been easier, and our Torment and Misery (for our abuse of so great Mercy) not greater than we are able to bear! O cursed be the Day, wherein the Crown of Honour was set upon our Heads, and the Treasures of this World were cast into our Laps! O cursed be the Day wherein the Sun of Prosperity shin'd so strong upon us, and this flattering World smil'd so much upon us, as to occasion us to forget God, to slight Jesus Christ, to neglect our Souls, and to put far from us the Day of our Account.

Philip the Third of Spain, whose Life was free from gross Evils, professed, That he would rather lose his Kingdom, than offend God willingly; yet, being in the Agony of Death, and considering more thoroughly of his Account he was to give to God, Fear struck into him, and these Words brake from him: Oh! would to God I had never Reigned; O that those Tears that I have spent in my Kingdom, I had lived a solitary Life in the Wilderness! O that I had lived a solitary Life with God! How much more securely should I now have died? How much more Confidently should I have gone to the Throne of God? What doth all my Glory
profit

dimissis, de malis commissis, de malis permissis) of good things committed unto them, of good things neglected by them, of evil committed by them, and of evils suffered by them.

In die iudicii plus valebit conscientia pura, quam magnitudo plena.
 Bern.
 Then shall a good Conscience be more worth than all the Worlds good.

Esperom still
thought that
that Voice was
in his Ears
(*Surgetis mor-
tali & venite
ad iudicium*)
Arise you
Dead, and
come to Judg-
ment. As oft
as I think on
that day, how
doth my
whole Body
quake, and my
Heart within
me tremble.

profit me, but that I have so much the more
torment in my death? God keeps an exact
Account of every Penny that is laid out
upon him and his, and that is laid out
against him and his; and this in the day
of Account Men shall know and feel, tho'
now they wink, and will not understand.
The sleeping of Vengeance causeth the
overflowing of Sin, and the overflowing
of Sin causeth the awakning of Vengeance;
abused Mercy will certainly turn into Fu-
ry; God's Forbearance is no Quittance:
The day is at hand, when he will pay *wicked
Men* for the abuse of old and new Mercies;
if he seem to be slow, yet he is sure; he
hath Leaden Heels, but Iron Hands; the
farther he fetcheth his *Blow*, or draweth his
Arrow, the deeper he will wound in the
Day of Vengeance. Mens Actions are all in
print in Heaven, and God will in the Day of
Account read them aloud in the Ears of all
the World, that they may all say *Amen* to
that Righteous Sentence, that he shall pass
upon all Despisers and Abusers of Mercy.

*The Ninth Device, that Satan hath to draw
the Soul to Sin, is,*

9. Device.

BY presenting to the Soul the Crosses,
Losses, Reproaches, Sorrows and Suf-
ferings, that do daily attend those that
walk in the Ways of Holiness. Saith Sa-
tan,

tan, Do not you see, that there are none in the World that are so vexed, afflicted and tossed, as those that walk more circumspectly and holily than their Neighbours; they are a By-word at home, and a Reproach abroad; their Miseries come in upon them, like Job's Messengers, one upon the neck of another, and there is no end of their Sorrows and Troubles; therefore saith Satan, You had better walk in ways that are less troublesome, and less afflicted, tho' they be more sinful; for who but a mad Man will spend his Days in sorrow, vexation and affliction, when it may be prevented by walking in the ways that I set before him?

Now the Remedies against this Device of Satan are these.

The First Remedy.

Against this Device of Satan, is, solemnly to consider, That all the Afflictions that do attend the People of God, are such as shall turn to the Profit and glorious Advantage of the People of God; they shall discover that Filthiness and Vileness in Sin, that yet the Soul hath never seen.

It was a Speech of a German Divine, in his Sickness; *In this Disease I have learned how great God is, and what the Evil*

1. Remedy.

*Gespur Olevis-
anus.*

Evil of Sin is, I never knew to purpose what God was before, nor what Sin meant, till now. Afflictions are a Crystal Glass, wherein the Soul hath the clearest sight of the ugly Face of Sin; in this Glass the Soul comes to see Sin to be but a bitter-sweet: Yea, in this Glass the Soul comes to see Sin not only to be an Evil, but to be the greatest Evil in the World, to be an Evil far worse than Hell it self.

Isaiah 1. 15.
Chap. 27. 8, 9.

In times of
Peace our Ar-
mour is rusty,
in time of war
'tis bright.

Again, They shall contribute to the mortifying and purging away of their Sins. Afflictions are God's Furnace, by which he cleanses his People from their Dross: Affliction is a Fire to purge out our Dross, and to make Vertue shine; it is a Portion to carry away ill Humours, better than all the *Benedictum Medicamentum*, as Physicians call them; *Aloes* kills Worms, Colds and Frosts do destroy Vermine; so do Afflictions the *Corruptions that are in our hearts*. The Jews, under all the *Prophets Thundrings*, retained their *Idols*; but after their *Babylonish Captivity*, 'tis observed, there have been no *Idols* found amongst them.

Job 34. 31, 32.

Again, Afflictions are sweet Preservatives to keep the Saints from Sin, which is a greater Evil than Hell it self; as Job spake, *Surely it is meet to be said unto God, I have born Chastisement, I will not offend any more. That which I see not, teach thou me; if I have done Iniquity, I will do no more.*

Once

Once have I spoken foolishly, yea, twice; I will do so no more. The burnt Child dreads the Fire. Ah! saith the Soul under the Rod, Sin is but a bitter-sweet, and for the future I intend, by the strength of Christ, that I will not buy Repentance at so dear a rate.

The Rabbins, to scare their Scholars from Sin, were wont to tell them, *That Sin made God's Head ache*; and Saints, under the Rod, have found by woful Experience, that Sin makes not only their Heads, but their Hearts ache also.

Augustine, by wandering out of his way, escaped one that lay in wait to mischief him. If Afflictions did not put us out of our way, we should many times meet with some Sin or other, that would mischief our precious Souls.

Again, They will work the Saints to be more fruitful in Holiness, *Heb. 12. 10, 11. But he afflicts us for our profit, that we might be partakers of his holiness.* The Flowers smell sweetest after a Shower; Vines bear the better for bleeding; the Walnut Tree is most fruitful, when most beaten; Saints spring and thrive most internally, when they are most externally afflicted: Afflictions are called by some, *The Mother of Vertue*. *Manasses* his Chain was more profitable to him than his Crown. *Luther* could not understand some Scriptures till he was in Affliction. The Christ-

Salt Brine preserves from Putrefaction, and Salt Marthes keep the Sheep from the Rot: So do Afflictions the Saints from Sin.

The BIR in the Emblem saith, *pericula surgo*, the harder you beat me down in Affliction, the higher I shall bound in Affection towards Heaven and heavenly Things.

*Schola crucis,
Schola lucis.*

ויברר
על—לב
*Vedibbari-
gnal libbab.*

It is reported of *Tiberius* the Emperor, that passing by a place, where he saw a Cross lying in the Ground upon a Marble Stone, and causing the Stone to be digged up, found a great deal of Treasure under the Cross.

cross is no Letter, and yet that taught him more than all the Letters in the row. *God's House of Correction, is his School of Instruction.* All the Stones that came about *Stephen's Ears*, did but knock him closer to Christ the Corner-stone. The Waves did but lift *Noah's Ark* nearer to Heaven; and the higher the Waters grew, the more near the Ark was lifted up to Heaven: Afflictions do lift up the Soul to more rich, clear, and full Enjoyments of God, *Hos. 2. 14. Behold, I will allure her into the Wilderness, and speak comfortably to her, (or rather, as the Hebrew hath it) I will earnestly or vehemently speak to her Heart.* God makes Afflictions to be but inlets to the Souls more sweet and full Enjoyment of his Blessed Self. When was it that *Stephen* saw the Heavens open, and Christ standing at the Right Hand of God? but when the Stones were about his Ears, and there was but a short step betwixt him and Eternity. And when did God appear in his Glory to *Jacob*? but in the day of his Troubles, when the Stones were his Pillows, and the Ground his Bed, and the Hedges his Curtains, and the Heavens his Canopy, *Then he saw the Angels of God ascending and descending in their glistening Robes.* The Plant in *Nazianzen* grows with cutting; being cut, it flourisheth; it contends with the Ax; it lives by

by dying, and by cutting it grows; so do Saints by their Afflictions that do befall them, they gain more experience of the Power of God supporting them, of the Wisdom of God directing them, of the Grace of God refreshing and cheering them, and of the goodness of God quieting and quickening of them to a greater love to Holiness, and to a greater delight in holiness, and to a more vehement pursuing after holiness.

I have read of a Fountain, that at noon-day is cold, and at mid-night it grows warm: So many a precious Soul is cold God-wards, and Heaven-wards, and Holiness-wards, in the day of prosperity, that grow warm God-wards, and Heaven-wards, and Holiness-wards, in the mid-night of Adversity.

Again, Afflictions serve to keep the Hearts of the Saints humble and tender, *Lam. 3. 19, 20. Remembring my affliction, and my misery, the wormwood, and the gall; my Soul hath them still in remembrance, and is humbled in me, or bowed down in me, as the Original hath it. So David, when he was under the Rod, could say, I was dumb, I opened not my mouth: Because thou didst it.*

I have read of one, who when any thing fell out prosperously, would read over the *Lamentation of Jeremiah*, and that kept his

So many a precious Saint hath found much spiritual and heavenly Treasure under the crosses they have met withal.

Gregory Nazianzen.

his Heart tender, humbled, and low. Prosperity doth not contribute more to the puffing up the Soul, than Adversity doth to the bowing down of the Soul: This the Saints by Experience find, and therefore they can kiss and embrace the Cross, as others do the Worlds Crown.

Again, They serve to bring the Saints nearer to God, and to make them more importunate and earnest in Prayer with God. *Before I was afflicted, I went astray; but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy Statutes. I will be to Ephraim as a Lion, and as a young Lion to the house of Judah. I, even I will tear, and go away; I will take away, and none shall rescue him; I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early.* And so they did. Come (say they) and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will revive us, in the third day he will raise us up, and we shall live in his sight. So when God had hedged up their way with Thorns, then they say, *I will go and return to my first Husband, for then was it with me better than now.* Ah, the Joy, the Peace, the Comfort, the Delight, and Content, that did attend us, when we kept close Communion with God, doth be-

Psal. 119. 67,
71.

Hos. 5. 14, 15.
Chap. 6. 1, 2.

The more precious Odours, and the purest Spices, are beaten and bruised, the sweeter scent and savour they send abroad. So do Saints when they are afflicted. Hos. 2. 6, 7.

espeak our return to God. *We will return to our first husband, for then was it with us better than now.*

When *Tiribazus*, a Noble Persian, was arrested, he drew out his Sword, and defended himself; but when they told him, that they came to carry him to the King, he willingly yielded; So, though a Saint, may at first stand a little out, yet when he remembers, that Afflictions are to carry nearer to God, he yields and kisses the Rod. Afflictions are like the Prick at the *Nightingales* Breast, that awakes her, and puts her upon her sweet and delightful singing.

Again, Afflictions they serve to revive and recover decayed Graces; they inflame that Love that is cold, and they quicken that Faith that is decaying, and they put Life into those Hopes that are withering, and Spirits into those Joys and Comforts that are languishing. *Musk* (saith one) when it hath lost its sweetness, if it be put into the sink amongst filth, it recovers it. So do Afflictions recover and revive decayed Graces. The more Saints are beaten with the Hammer of Afflictions, the more they are made the Trumpets of God's Praises, and the more are their Graces revived and quickened. Adversity abates the Loveliness of the World, that might entice us; it abates the Lustiness of the Flesh within,

H

that

Most Men are like a top, that will not go unless you whip it, and the more you whip it the better it goes. You know how to apply it. They that are in Adversity, saith *Luther*, do better understand Scriptures; but those that are in Prosperity read them as a Verse in *Ovid*. Bees are kill'd with Honey, but quickned with Vinegar.

The honey of Prosperity kills our graces, but the vinegar of Adversity quickens our graces.

that might incite us to Folly and Vanity and it abets the Spirit in his quarrel to the two former, which tends much to the reviving and recovering of decayed graces. Now suppose afflictions and troubles attend the ways of holiness, yet seeing that they all work for the great profit and singular advantage of the Saints, let no Soul be so mad, as to leave an afflicted way of holiness, to walk in a smooth path of wickedness.

The Second Remedy.

2. Remedy.

A Gainst this Device of Satan, is, solemnly to consider, That all the afflictions that do befall the Saints, do only reach their worser part; they reach not, they hurt not their noble part, their best part; all the arrows stick in the Target, they reach not the Conscience. *And who shall harm you, if ye be followers of that which is good (saith the Apostle.)* That is, none shall harm you; they may thus and thus afflict you, but they shall never harm you.

The Christian Souldier shall ever be Master of the Day,
(*Mori posse, vinci non posse,* said Cyprian to Cornelius) he may suffer death but never conquest.

It was the speech of an *Heathen*, when as by the Tyrant he was commanded to be put into a Mortar, and to be beaten to pieces with an Iron Pestle, he cries out to his Persecutors, *You do but beat the vessel, the case, the husk of Anaxarchus, you do not beat me;* His Body was to him but as a case,

case, a husk, he counted his Soul himself, which they could not reach: You are wise, and know how to apply it.

Socrates said of his Enemies, *They may kill me, but they cannot hurt me.* So afflictions may kill us, but they cannot hurt us: They may take away my Life, but they cannot take away my God, my Christ, my Crown.

The Third Remedy.

Against this Device of Satan, is, seriously to consider, That the afflictions that do attend the Saints in the ways of holiness, are but short and momentary. *Sorrow may abide for a night, but joy comes in the morning*; this short Storm will end in an everlasting Calm, this short Night will end in a glorious Day, that shall never have end. 'Tis but a very short time between Grace and Glory, between our Title to the Crown, and our wearing the Crown, between our right to the heavenly Inheritance, and our Possession of the heavenly Inheritance. Fourteen thousand years to the Lord, is but as one day; what is our life, but a shadow, a bubble, a flower, a post, a span, a dream? &c. Yea, so small a while doth the hand of the Lord rest upon us, that *Luther* cannot get diminutives enough to extenuate it; for he calls it a very little little Cross that we bear.

The Prophet in *Isaiah* 26. 20. (*to picron*

H 2

mikron)

3. Remedy.

There are none of Gods afflicted ones that have not their (*lucida intervalla*) intermissions, respites, and breathing whiles, under their short and momentary afflictions. When Gods hand is on thy back, let thy hand be on thy mouth; for though the affliction be sharp, it shall be but short.

John 16. 21.
Heb. 10. 36.

Ἐν ὅσῳ
μικρὸν ὅσον ὅσον.

Nubecula est
cito transibit.
Athanafius.

4. Remedy.

Austin asketh
(si amatur,
quomodo infir-
matur?) if he

mikron) saith the Indignation doth not (transire) pass, but (per transire) over pass. The sharpness, shortness, and suddenness of it is set forth by the travel of a Woman, John 16. 21. And that is a sweet Scripture, For ye have need of Patience: Then after ye have done the Will of God, ye might receive the Promise. For yet a little while he that shall come, will come, and will not tarry (Tantillum, tantillum adhuc pusillum.) A little, little, little while.

When Athanasius's Friends came to bewail him, because of his misery and banishment, he said, It is but a little cloud, and will quickly be gone. 'Twill be but as a day, before God will give his afflicted ones beauty for ashes, the Oyl of gladness for the Spirit of heaviness; before he will turn all your sighing into singing, all your Lamentation into Consolations, your sack-cloth into silks, ashes into oyntments, and your fasts into everlasting feasts, &c.

The Fourth Remedy.

Against this Device of Satan, is, seriously to consider, That the Afflictions that do befall the Saints, are such as proceed from Gods dearest love. As many as I love, I rebuke and chasten. Saints saith God, think not that I hate you, because I thus chide you; he that escapes Reprehension, may suspect his Adoption. God

God had one Son without Corruption, but no Son without Correction. A gracious Soul may look through the darkest Cloud, and see a God smiling on him. We must look through the anger of his Correction, to the sweetness of his Countenance; and as by the Rainbow we see the beautiful Image of the Suns Light, in the midst of a dark and watrish Cloud.

When *Munster* lay sick, and his friends asked him how he did, and how he felt himself, he pointed to his Sores and Ulcers (whereof he was full) and said, *These are Gods Gems and Jewels, wherewith he decketh his best Friends, and to me they are more precious than all the gold and silver in the World.* A Soul at first Conversion is but rough cast; but God by afflictions doth square and fit, and fashion it for that glory above, which doth speak them out to flow from precious love; therefore the afflictions that do attend the people of God should be no bar to holiness, nor no motive to draw the Soul to ways of wickedness.

were beloved, how came he to be sick? So are wicked men apt to say because they know not that Corrections are pledges of our Adoption, and badges of our Son-ship. God had one Son without Sin, but none without Sorrow.

The Fifth Remedy,

Against this Device of Satan, is, solemnly to consider, That 'tis our duty and glory not to measure Afflictions by the smart, but by the end. When *Israel*

5. Remedy,

Exod. 11.

Ezra 1.

Afflictions
they are but
our Fathers
Gold-smiths,
who are work-
ing to add
Pearls to our
Crowns.

Tiberius saw
Paradise when
he walk'd up-
on hot burn-
ing Coals.

Herodotus said
of the *Assyri-
ans*, Let them
drink nothing
but wormwood
all their Life
long: When
they die, they
shall swim in
Honey: You
are wise and
know how to
apply it.

was dismissed out of Egypt, 'twas with gold and ear-rings. So the Jews were dismissed out of Babylon, with Gifts, Jewels, and all necessary *Utenfils*. Look more at the latter end of a Christian, than the beginning of his affliction: Consider the Patience of *Job*, and what end the Lord made with him. Look not upon *Lazarus* lying at *Dives's* door, but lying in *Abraham's* bosom. Look not to the beginning of *Joseph*, who was so far from his dream, that the Sun and Moon should reverence him, that for two years he was cast, where he could see neither Sun, Moon nor Stars; but behold him at last made Ruler over Egypt. Look not upon *David*, as there was but a step between him and death, nor as he was envied by some, and slighted and despised by others, but behold him seated in his Royal Throne, and dying in his bed of honour, and his Son *Solomon* and all his glistering Nobles about him. Afflictions they are but as a dark entry into your Fathers house, they are but as a dirty Lane to a Royal Palace. Now tell me Souls, whether it be not very great madness to shun the ways of Holiness, and to walk in the ways of wickedness, because of those afflictions that do attend the ways of holiness.

The

The Sixth Remedy.

A Gainst this Device of Satan, is, seriously to consider, That the design of God in all the Afflictions that do befall them, is only to try them, 'tis not to wrong them, nor to ruin them, as ignorant Souls are apt to think. *He knoweth the way that I take, and when he hath tryed me, I shall come forth as Gold,* saith patient Job. So in Dan. 8. 2. *And thou shalt remember all the way which the Lord thy God led thee these forty years in the Wilderness, to humble thee, and to prove thee to know what was in thy Heart, whether thou wouldest keep his Commandments or no.* God afflicted them thus, that he might make known to themselves and others what was in their Hearts. When Fire is put to green wood, there comes out abundance of watery Stuff that before appeared not; when the pond is empty, the mud, filth, and toads come to light. The Snow covers many a Dunghil, so doth Prosperity many a rotten heart. It is easie to wade in a warm bath, and every Bird can sing in a Sun shine day, &c. Hard weather tries what health we have; afflictions try what sap we have, what grace we have. Withered leaves soon fall off in windy weather, rotten boughs quickly break with

H 4

heavy

6. Remedy.

The King of Aracum in Scaliger, tries her whom he means to marry, by sweating; if they be sweet, then he marries them; if not, then he rejects them: You may easily make the Application.

Dunghills raked, send out a filthy steam, Oyntments a sweet perfume. This is applicable to Sinners and Saints under the Rod.

heavy weights, &c. You are wise, and know how to apply it.

Afflictions are like pinching frosts, that will search us, where we are most unsound, we shall soonest complain, and where most Corruptions lie, we shall most shrink. We try Metal by knocking, if it sound well, then we like it: So God tries his by knocking, and if under knocks they yield a pleasant sound, God will turn their night into day, and their bitter into sweet, and their Cross into a Crown; and they shall hear that voice, *Arise and shine, for the glory of the Lord is risen upon thee, and the favours of the Lord are flowing in on thee.*

The Seventh Remedy.

7. Remedy.

Sin oftentimes makes Men insensible of the wrath of the Almighty. Sin transforms many a Man, as it were into those Bears in Pliny, that

Against this Device of Satan, is, solemnly to consider, That the Afflictions, Wrath and Misery that do attend the ways of wickedness, are far greater and heavier than those are, that do attend the ways of Holiness. Oh! The galling, girding, lashing, and gnawing of Conscience, that do attend Souls in a way of wickedness. The wicked (saith *Isaiah*) are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt. *There is no peace to the wicked, saith my God.* There are snares in all their mercies,

cies, and curses and crosses do attend all their Comforts, both at home and abroad. What is a fine suit of cloths with the Plague in it? And what is a golden Cup when there is poyson at the Bottom? Or what is a silken stocking with a broken leg in it? The curse of God, the wrath of God, the hatred of God, and the fierce Indignation of God do always attend Sinners, walking in a way of wickedness. Turn to *Deut. 28.* and read from *vers. 15.* to the end of the Chapter; and turn to *Levit. 26.* and read from *vers. 14.* to the end of that Chapter; and then you shall see, how the curse of God haunts the wicked (as it were a fury) in all his ways. In the City it attends him, in the Country hovers over him; coming in, it accompanies him; going forth, it follows him, and in travel it is his Comrade; it fills his store with strife, and mingles the wrath of God with his sweetest morsels. It is a moth in his Wardrobe, murrain among his Cattle, mildew in the field, rot among sheep, and oft-times makes the fruit of his loyns, his greatest vexation, and confusion. There is no solid Joy, nor lasting Peace, nor pure Comfort, that attends Sinners in their sinful ways. There is a Sword of vengeance that doth every moment hang over their Heads, by a small thread; and what Joy and Content can attend such Souls,

could not be stirred with the sharpest Prickles. Or those Fishes in *Aristotle*, that though they have Spears thrust into their Sides, yet they awake not.

Sin brings in Sorrow, and Sickness, &c. The Rabbins say, that when *Adam* tasted the forbidden Fruit his head ached.

Sirens are said to sing curiously while they live, but

to roar horribly when they die. So do the wicked.

Souls, if the eye of Conscience be but so far open, as to see the Sword? Ah The Horrors and Terroures, the Tremblings and Shakings that attend their Souls.

The Tenth Device that Satan hath to draw the Soul to Sin, is,

10. *Device.*

BY working them to be frequent, in comparing themselves and their ways with these that are reputed or reported to be worse than themselves. By this Device the Devil drew the proud Pharisee to bless himself in a cursed Condition; *God I thank thee that I am not as other men are extortioners, unjust, adulterers, or even as this Publican, &c.* Why, saith Satan, you swear but petty Oaths, as by your Faith and Troth, &c. but such and such swear by wounds and blood; you are now and then a little wanton, but such and such do daily defile and pollute themselves by actual uncleanness, and filthiness; you deceive and over-reach your Neighbours in things that are but as toys and trifles, but such and such deceive and over-reach others in things of greatest Concernment, even to their ruine and undoings, you do but sit, and chat, and sip with the drunkard, but such and such sit, and drink and are drunk with the drunkard; you are only

only a little proud in heart and habit, in
books and words, &c.

Now the Remedies against this Device of
the Devil, are these,

The First Remedy.

Against this Device of Satan, is, so-
lemnly to consider this, That there
is not a greater, nor a clearer Argument
to prove a man an hypocrite, than to be
quick-sighted abroad and blind at home;
than to see a mote in another mans eye, and
not a beam in his own eye; than to use spe-
cacles to behold other Mens Sins, rather
than looking-glasses to behold his own;
rather to be always holding his finger up-
on other mens sores, and to be amplifying
and aggravating others Mens Sins, than
mitigating of his own, &c.

The Second Remedy.

Against this Device of Satan, is, To
spend more time in comparing of
your internal and external actions with
the Rule, with the Word, by which you
must be judged at last; than in comparing
of your selves with those that are worse
than your selves. That Man that compa-
ring his self with others that are worse
than

1. Remedy.

History speaks
of a kind of
witches, that
stirring a-
broad would
put on their
eyes, but re-
turning home
they boxed
them up a-
gain. So do
Hypocrites.

2. Remedy.

The nearer
we draw to
God and his
Word, the
more rotten-
ness we shall
find in our

Bones. The more any man looks into the Body of the Sun, the less he seeth when he looks down again. It is said of the *Babylisk*, That if he look into a glass, he presently dieth. So will sin and a sinner (in a spiritual sense) when the Soul looks into the Word which is Gods glass; &c.

3. Remedy.

As in Heaven one is more glorious than another: So in Hell one shall be more miserable than another. *Aug.*

than himself, may seem (to himself and others) to be an Angel; yet comparing himself with the word, may see himself to be like the Devil, yea, a very Devil. *Have not I chosen twelve, and one of you is a Devil.* Such men are like him, as if they were spit out of his mouth.

Satan is called, *The God of this World* because, as God at first did but speak the word, and it was done: So, if the Devil doth but hold up his Finger, give the least hint, they will do his Will, though they undo their Souls for ever. Ah! What Monsters, would these Men appear to be did they but compare themselves with a righteous Rule, and not with the most unrighteous Men; they would appear to be as black as Hell it self.

The Third Remedy.

Against this Device of Satan, is, seriously to consider, That though thy Sins be not as great as others, yet without sound Repentance on thy side, and pardoning Mercy on Gods, thou wilt be as certainly damned as others, though not equally tormented with others. What though Hell shall not be so hot to thee as others, yet thou must as certainly go to Hell as others, unless the glorious Grace of God shines forth upon thee in the Face of Christ.

Christ. God will suit Mens Punishments to their Sins, the greatest Sins shall be attended with the greatest Punishments, and lesser Sins with lesser Punishments; alas! What a poor Comfort will this be to thee when thou comest to Die, to consider, that thou shalt not be equally tormented with others, yet must be for ever shut out from the glorious presence of God, Christ, Angels, and Saints, and from those good things of Eternal Life, that are so many, that they exceed number, so great that they exceed measure; so precious that they exceed estimation, Sure it is, that the tears of Heaven are not sufficient to bewail the loss of Heaven; the Worm of grief gnaws as painful, as the Fire burns. If those Souls, *Acts 20.* wept, because they should see *Paul's* face no more, how deplorable is the eternal deprivation of the beatifical Vision?

But this is not all, thou shalt not be only shut out of Heaven, but shut up in Hell for ever; not only shut out from the presence of God and Angels, &c. but shut up with Devils and damned Spirits for ever; not only shut out from those sweet, surpassing, unexpressible, and everlasting Pleasures that be at Gods right hand, but shut up for ever under those torments that are easeless, remediless, and endless. Ah Souls! Were it not ten thousand times better

The Gate of Indulgence, the Gate of Hope, the Gate of Mercy, the Gate of Glory, the Gate of Consolation, and the Gate of Salvation, will be for ever shut against them. *Mat. 25. 10.*

'Twas a good saying of *Chrysostome*, speaking of Hell (*Ne quaramus ubi sit, sed quomodo illum fugiamus*) let us not seek where it is, but how we shall escape it.

Surely one
good means
to escape Hell,
is to take a
turn or two in
Hell, by our
daily Medita-
tions.

ter for you to break off your sins by repentance, than to go on in your sins, till you feel the Truth of what now you hear?

The God of *Israel* is very merciful; ah that you would repent and return, that your Souls might live for ever! Remember this, grievous is the torment of the damned, for the bitterness of their Punishments, but most grievous for the Eternity of the Punishments. For to be tormented without end, this is that which goes beyond the bounds of all Desperation; ah! How do the thoughts of this make the damned to roar and cry out for unquietness of Heart, and tear their hair, and gnash their teeth, and rage for madness, that they must dwell in everlasting burnings for ever?

The Eleventh Device that Satan hath to draw the Soul to Sin, is,

11. Device.

BY polluting and defiling the Souls and Judgments of Men with such dangerous errors, that do in their proper tendency tend to carry the Souls of Men to all looseness and wickedness, as woful experience doth abundantly evidence. Ah! How many are there filled with these, and such like Christ-dishonouring, and Soul-undoing Opinions, viz. That Ordinances are poor, low, carnal things,

things, and not only to be lived above, but without also. That the Scriptures are full of fallacies and uncertainties; and no further to be heeded than they agree with that Spirit that is in them. That 'tis a poor low thing, if not Idolatry too, to worship God in a Mediator. That the Resurrection is already past. That there was never any such Man or Person as Jesus Christ; but that all is an Allegory, and it signifies nothing but light and love, and such good frames born in men. That there's no God, nor Devil, Heaven, nor Hell, but what is within us. That there is no Sin in the Saints, they are under no Law but that of the Spirit, which is all freedom. That Sin and Grace are equally good, and agreeth to his Will. With a hundred other horrid opinions, which hath caused wickedness to break in as a flood among us, &c.

Now the Remedies against this Device of Satan are those that follow.

The First Remedy.

Against this Device of Satan, is, solemnly to consider, That an erroneous vain mind is as odious to God, as a vicious Life. He that had the Leprosie in his Head, was to be pronounced utterly unclean. Gross Errors make the Heart foolish

1. Remedy.

A blind eye is worse than a lame foot.
Lev. 13. 44.

The breath of the erroneous is Infectious; and like the dogs of Congo, they bite, though they bark not.

Through animosity to persist in Error, is diabolical; it were best that we never erred, next to that, that we amended our Error.

2. Remedy.

The greatest Sinners are sure to be the greatest Sufferers.

foolish, and render the Life loose, and the Soul light in the Eye of God. Error spreads and frets like a Gangreen, and renders the Soul a Leper in the sight of God.

It was Gods heavy and dreadful Plague upon the *Gentiles*, to be given up to a Mind void of Judgment, or an injudicious Mind, or a Mind rejected, disallowed, abhorred of God; or a Mind that none have cause to Glory in, but rather to be ashamed of. I think that in these Days God punisheth many Mens former wickedness, by giving them up to Soulruling Errours. Ah Lord! This Mercy I humbly beg, that thou wouldst rather take me into thine own Hand, and do any thing with me, than give me up to those sad Errours, to which thousands have married their Souls, and are in a way of perishing for ever.

The Second Remedy.

Against this Device of Satan, is, To receive the Truth affectionately, and let it dwell in your Souls plenteously, when Men stand out against the Truth, when Truth would enter, and Men bar the door of their Souls against Truth. God in Justice gives up such Souls to be deluded and deceived by error, to their eternal

eternal undoing, 2 Thef. 2. 10, 11, 12. Be-
cause they received not the love of the truth,
but they might be saved, God shall send them
strong delusions (or as the Greek hath it,
The efficacy of error.) That they should be-
lieve a lie. That they all might be damned,
who believed not the truth, but had plea-
sure in unrighteousness. Ah sirs! as you
love your souls, do not tempt God,
do not provoke God, by your withstand-
ing Truth, and outfacing Truth, to give
you up to believe a lie, that you may be
damned. There are no men on earth so
sensible against error, as those are that re-
ceive the Truth in the love of it. Such Souls
are not easily tossed to and fro, and car-
ried about with every wind of doctrine, by
the sight of men, and cunning craftiness,
wherein they lie in wait to deceive. 'Tis
not he that receives most of the Truth in-
to his head: but he that receives most of
the truth affectionately into his heart,
that shall enjoy the happiness of having
his judgment sound, and clear, when o-
thers shall be deluded and deceived by
them, who make it their business to in-
fect the judgments, and to undo the souls
of men.

Ah souls! as you would not have your
judgments polluted and defiled with er-
ror, Let the word of the Lord, that is
more precious than Gold, yea than fine
Gold

ἐν ἐργασίᾳ
πλανῆς.]

Eph. 4. 14.
ἐν τῇ κωβελῇ
Gr. signifies
cogging with
a Die; such
slights as
Cheaters and
false gamesters
use at Dice.

Col. 3. 16.
ἐν ᾧ καὶ ὑμεῖς
ἰδὲτε ὡς ἡ
ὡς ἡ ὡς ἡ
as an ingraft-
ed word

incorporated
into your
souls, so con-
cocted and
digested by
you, as that
you turn it in
to a part of
your selves:

They must
needs erre
that know not
Gods ways;
yet can they
not wander so
wide, as to
miss of hell.

Veritas vincit
Truth (at last)
triumphs.
Veritas stat in
aperto Campo
Truth stands
in the open
fields, I, and
it makes those
souls stand, in
whom it
dwells, when
others fall as
Stars from
Heaven.

Gold, dwell plenteously in you. 'Tis not the
hearing of Truth, nor the knowing of
Truth, nor the commending of Truth,
nor the talking of Truth, but the in-dwel-
ling of Truth in your souls, that will keep
your judgments chaste and sound, in the
midst of all those glistening errors that be-
tray many Souls into his hands, that can ea-
sily transform himself into an Angel of light,
that he may draw others to lie in Chains of
darkness with him for ever. Oh! let not
the word be a stranger, but make it your
choicest familiar; then will you be able to
stand in the day, wherein many shall fall on
your right hand, and on your left, by the
subtlety of those that shall say, *Lo here is*
Christ, or lo there is Christ.

There was more wit than grace in his
speech that counselled his friends, *Not to*
come too nigh unto Truth, lest his teeth should
be beaten out with its beels. Ah souls! let
truth dwell plenteously in you, you are
happy; if not, you are unhappy; under it is
your greatest felicity.

It is with truth (saith Melancthon as he did
with holy water, every one praised it, and
thought it had some rare vertue in it, but
offer to sprinkle them with it, and they would
shut their eyes, and turn away their faces
from it.

The

The third Remedy

3. Remedy.

Against this Device of Satan, is solemnly to consider, That Errour makes the owner to suffer loss. All the pains and labour that men take to defend and maintain their errors, to spread abroad, and infect the world with their errors, shall bring no profit, nor no comfort to them in that day, wherein every mans work shall be made manifest, and the Lord shall try, it, of what sort it is, as the Apostle shews, in that remarkable Scripture 1 Cor. 3. 11, 12, 13, 14, 15. Ah, that all those that rise early, and go to bed late, that spend their time, their strength, their wits, their all, to advance and spread abroad God-dishonouring, and soul damning Opinions, would seriously consider this, That they shall loose all the pains, cost, and charge that they have in, or shall be at, for the propagating error; and if they are ever saved, it shall be by fire, as the Apostle there shews. Ah sirs! is it nothing to lay out your money for that which is not bread? Is it nothing to spend your strength for that which will rot, which cannot profit you in the day when you must make up your account; when all your works must be tryed by fire? O that such souls would now at last,

Errour as a glass is bright but brittle, & cannot indure the hammer; or fire, as gold can, which though rub'd or melted, remains firm and orient:

Buy the Truth, and sell it not. Remember you can never over-buy it, whatsoever you give for it; you can never sufficiently sell it if you should have all the world in exchange for it.

*Major fuit cura
Caesari libellorum quam
purpurae.*

It is said of *Caesar*, that he had greater care of his Books, than of his Royal Robes, for swimming through the waters to escape his Enemies, he carried his Books in his hand above the waters, but lost his Robes. Ah, what are *Cesars* Books to Gods Books. Well, remember this, that one day, year, or one hour spent in the study of Truth, or spreading abroad of Truth, will yield the soul more comfort and profit, than many thousand years spent in the study and spreading abroad of corrupt and vain opinions that have their rise from Hell and not from Heaven: from the God of this world and not from that God, that shall at last judge this world, and all the corrupt opinions of men.

The fourth Remedy.

4. Remedy.

One old peice of Gold is worth a thousand new Counters; and

Against this Device of Satan, is, To hate, reject, and abominate those Doctrines and Opinions that are contrary to godliness, and that open door to prophaneness, and all such doctrines and Opinions that require men to hold forth a strictness, above what

the Scripture requireth: And all such doctrines and opinions, that do advance and lift up corrupted nature, to the doing of supernatural things, which none can do, but by that supernatural power that raised Christ from the grave: And such opinions, that do lift our own Righteousness, in the room of Christs righteousness; that place good works in the Throne of Christ, and makes them Co-partners with Christ, &c. And all those opinions and doctrines that do so set up, and cry up Christ and his righteousness, as to cry down all duties of holiness and righteousness: and all those doctrines and opinions, that do make the glorious and blessed priviledges of believers in the dayes of the Gospel, to be lesser, fewer, and weaker than they were in the time of the Law. Ah! did your souls arise with holy hatred, and a strong indignation against such doctrines & opinions, you would stand when others fall, and you would shine as the Sun in his Glory, when many, that were once as shining Stars may go forth as Rinking snuff.

one old truth of God is more worth than a thousand new errors. True hearted is ~~the~~ ^{to} ~~ye~~ ^{ye} ~~un~~ ^{un}, to the whole kind, 'Tis said to frown upon one error & smile upon another.

Gideon had seventy Sons, and but one Bastard, and yet that Bastard destroyed all the rest, Judges 8. 13. One turn may bring a man quite out of the way.

The fifth Remedy.

Against this Device of Satan, is, To hold fast the Truth. As men take no hold on the Arm of flesh, till they be

5. Remedy.

Jer. 17, 5.

2 Tim. 1. 13.

Titus 1. 9.

The Priests of
Mercury when
they eat their
Figs and Ho-
ney, cried out
(*γυμνή η α-
ληθεια*) Sweet
is Truth.

go the arm of God; so men take no hold on error, till they have let go their hold of Truth; therefore hold fast the Truth. Truth is thy Crown, hold fast thy Crown and let no man take thy Crown from thee. Hath not God made Truth sweet to thy soul, yea, *sweeter than the Honey, or the Honey comb?* and wilt not thou go on to Heaven, feeding upon truth that heavenly Honey-comb? as *Sampson* did of his Honey-comb. Ah Souls! have you not found Truth sweetning your spirits, and cheering your Spirits, and warming your spirits, and raising your spirits, and corroborating your spirits? have not you found Truth a guide to lead you, a staff to uphold you, a Cordial to strengthen you and a Plaister to heal you. And will not you hold fast the Truth? Hath not Truth been your best friend in your worst days? Hath not Truth stood by you, when friends have forsaken you? Hath not Truth done more for you, then all the world could do against you; and will you not hold fast the Truth? is not Truth your right eye, without which you cannot see for Christ? And your right hand without which you cannot do for Christ? And your right foot, without which you cannot walk with Christ. And will you not hold fast Truth! Oh hold fast the Truth in your judgments and understandings.

It is with
Truth, as with
some Plants
which live!

ings in your wills and affections, in your profession and conversation.

Truth is more precious than Gold, or Rubies and all the things thou canst desire, are not to be compared to her. Truth is that heavenly glass, wherein we may see the lustre and glory of divine wisdom, power, greatness, love, and mercifulness. In this glass you may see the face of Christ, the favour of Christ, the riches of Christ, and the heart of Christ, beating and working sweetly towards your Souls. Oh! let your Souls cleave to Truth, as Ruth did to Naomi, and say, *I will not leave Truth, nor return from following after Truth; but where Truth goes, I will go, and where Truth lodgeth, I will lodge, and nothing but death shall part Truth and my Soul.* What John said to the Church of Philadelphia, I may say to you; *Hold fast that which thou hast, that no man take thy Crown.* The Crown is the top of Royalities; such a thing is Truth, *Let no man take thy Crown. Hold fast the faithful word,* as Titus speaks. You were better let go any thing than Truth, you were better let go your honours, and riches, your friends, and pleasures, and the worlds favours, yea, your nearest and dearest relations, I, your very lives, than to let go Truth. Oh! keep the Truth; and Truth will keep you safe and happy for ever.

and thrive but in warm climates.

Ruth 1. 15, 16. Though I cannot dispute for the truth, yet I can die for the truth, said that blessed Martyr.

Tit. 1. 9. *Ἀντιξέωπον* Hold fast as with tooth & nail, against these that would snatch it from us.

Blessed are those souls that are kept by Truth.

The sixth Remedy.

6. Remedy.

I have read of one, who seeing in a vision many snares of the Devil spread upon the earth, he sat down mourning, and said within himself (Quis pertransiet ista, who shall pass thorow these? whereunto he heard a voice answering (humilitas pertransiet) humility shall pass thorow them.

Psal, 25. 9.

ענוה
ענה

Guanavim,
from Guanab

Against this Device of Satan, is, To keep humble; Humility will keep the Soul free from many darts of Satans casting, and erroneous snares of his spreading. As low trees and shrubs are free from many violent gusts and blasts of Wind, which shake and rend the taller trees; so humble souls are free from those gusts and blasts of error, that rend and tear proud lofty souls. Satan and the world have least power to fasten errors upon humble souls. The God of Light and truth delights to dwell with the humble; and the more light and truth dwells in the soul, the further off darkness and error will stand from the soul. The God of grace pours in grace into humble souls, as men pour liquor into empty vessels; and the more grace is poured into the soul, the less error shall be able to overpower the soul, or to infect the soul.

That's a sweet word in Psalm. 25. 9. The meek (or, the humble) will be guided in judgment and the meek will be taught his way. And certainly, souls guided by God, and taught by God, are not easily drawn

drawn aside into ways of error. Oh! take heed of spiritual pride; pride fills our fancies, and weakens our graces, and makes room in our hearts for error. There are no men on earth so soon entangled, and so easily conquered by error as proud souls. Oh! 'tis dangerous to love to be wise above what is written; to be curious, and unsober in your desire of knowledge, and to trust to your own capacities and abilities, to undertake to pry into all secrets, and to be puffed up with a carnal mind. Souls that are thus a soaring up, above the bounds and limits of humility, usually fall into the very worst of errors, as experience doth daily evidence.

which signifies the humble or afflicted, The high Tide quickly ebbs, & the highest Sun is presently declining. You know how to apply it.

The proud soul is like him that gazed upon the Moon, but fell into the pit.

The Seventh Remedy.

Against this Device of Satan, is, so solemnly to consider, The great evils that errors have produced. Error is a fruitful Mother, and hath brought forth such monstrous Children, as hath set Towns, Cities, and Nations on fire. Error is that whorish Woman, that hath cast down many, wounded many, yea, slain many strong men, and many great men, and many learned men, and many professing men in former times, and in our time, as is too evident to all that are not much left of God

7. Remedy.

Errors in conscience produce many great evils, not only (*ad intra*) in mens own souls, but also (*ad extra*) in humane affairs.

God, destitute of the truth, and blinded by Satan. Oh the graces that error hath weakened, and the sweet joys and comforts that error hath clouded, if not buried! Oh the hands that error hath weakened, the eyes that error hath blinded, the judgments of men that error hath perverted, the minds that error hath darkened, the hearts that error hath hardened, the affections that error hath cooled, the consciences that error hath seared, and the lives of men that error hath polluted! Ah souls! can you solemnly consider of this and not tremble more at error, than at Hell it self? &c.

The twelfth Device that Satan hath to draw the Soul to Sin, is,

12. Device.

TO affect wicked company, to keep wicked society; and oh! the horrid impieties and wickedness that Satan hath drawn men to sin, by working them to sit and associate themselves with vain persons.

Now

Now the Remedies against this Device of the Devil, are these.

The first Remedy

Against this Device of Satan, is, To dwell (till your hearts be affected) upon those commands of God that do expressly require us to shun the society of the wicked, *Ephes. 5. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them. Proverbs 5. 14, 15, 16. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away, 1 Cor 5. 9, 10, 11. 2 Thes. 3, 6. Prov. 1. 10, to 15, Turn to these Scriptures, and let your souls dwell upon them till a holy indignation be raised in your souls against fellowship with vain men. God will not take the wicked by the hand, as Job speaks; why then should you? Gods commands are not like those that are easily reserved, but they are like those of the Medes, that cannot be changed. If these commands be not now observed by thee, they will at last be witness against thee, and mill-stones to sink thee, in that day that Christ shall judge thee.*

1. Remedy.

Non parentum aut majorum auctoritas sed Dei docebit imperium. Jer.
The Commands of God must outweigh all authority and example of men.

The

The second Remedy.

2. Remedy.

Eusebius reports of John the Evangelist that he would not suffer Cerinthus the Heretick, in the same bath with him, lest some judgment should abide them both, Euseb. 13 cap 25. A man that keepeth ill company, is like him that walketh in the Sun, tanned insensibly.

Prov. 13. 20.

Against this Device of Satan, is, seriously to consider, That their company is very infectious and dangerous, as is clear from the Scriptures above mentioned. Ah! how many have lost their names, and lost their estates, and strength, and God and Heaven, and souls, by society with wicked men? as ye shun a stinking carcass, as the Seaman shuns Sands, and Rocks, and shelves! as ye shun those that have the Plague sores running upon them, so should you shun the society of wicked men. As weeds endanger the Corn, as bad humors endanger the blood, or as an infected house the neighbour-hood: so doth wicked company the soul.

Bias a Heathen man, being at Sea, in a greast storm, and perceiving many wicked men with him in the Ship calling upon the gods; *Ob, saith he forbear prayer, hold your tongues, I would not have the Gods take notice that you are here, they sure will drown us all, if they should.* Ah Sirs! could a Heathen see so much danger in the society of wicked men, and can you see none?

The

The third Remedy.

Against this Device of Satan, is, To look always upon wicked Men, under those Names and Notions that the Scripture doth set them out under. The Scripture calls them *Lions* for their fierceness, and *Bears* for their cruelty, and *Dragons* for their hideousness, and *Dogs* for their filthiness, and *Wolves* for their subtileness. The Scripture stiles them *Scorpions Vipers*, *Thorns*, *Briars*, *Thistles*, *Brambles*, *Stubble*, *Dirt*, *Chaff*, *Dust*, *Dross*, *Smoak*, *Scum*, as you may see in the margin. 'Tis not safe to look upon wicked men under those names and notions that they set out themselves by, or that flatterers set them out by, this may delude the soul; but the looking upon them under those names and notions that the Scripture sets them out by, may preserve the soul from frequenting their company, and delighting in their society. Do not tell me what this man calls them, or how such and such count them? but tell me how doth the Scripture call them how doth the Scripture count them? As *Nabals* name was, so was his nature; and as wicked mens names are, so are their natures: You may know well enough what is within them, by the apt names that the Holy Ghost hath given them.

The

3. Remedy.

2 Tim. 4. 17.
Isa. 11. 7, 29.
Ezek. 3. 10.
Mat. 16. 9.
Rev. 3. 5, 10.
Mar. 2. 7.
Isa. 10. 17, 27.
Chap. 4. 55.
Ezek. 13. 26.
Judg. 9. 14.
Job 21. 18.
Psal. 28. 42.
Psal. 14. 18.
Psal. 42.
Ezek. 22. 18, 9.
Isa. 65. 5.
Ezek. 54. 6.
Last m^t. Says
of *Lucian* (*Nec
diis, nec homi-
nibus pepercit*)
he spared nei-
ther God nor
man, such
Monsters are
wicked men,
which should
render their
company to
all that have
tasted of the
sweetness of
Divine love,
aburden and
not a delight.

The Fourth Remedy.

4. Remedy.

O Lord, let me not go to Hell, where the wicked are; for Lord, thou knowest, I never lov'd their company here, said a gracious Gentlewoman when she was to die, being in much trouble of conscience.

2 Pet. 2. 7, 8.

Vide Bezzam

Against this Device of Satan, is, solemnly to consider, That the society and company of wicked men, have been a great grief and burden to those precious souls that were once glorious on earth, and are now triumphing in Heaven, *Psal. 120. 5, 6. Woe is me that I dwell in Mesecb, that I sojourn in the Tents of Kedar. My soul hath long dwelt with him that hateth peace. So Jeremiah, Ob that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, & go from them for they be all adulterers, an Assembly of treacherous men, Jer. 9. 2. So they vexed Lots righteous soul by their filthy conversation; they made his life a burden, they made death more desirable to him than life; yea they made his life a lingring death. Guilt or grief is all the good gracious souls get by conversing with wicked men.*

The



The second thing to be shewed, is,

The several Devices that Satan hath (as to draw souls to sin, so) to keep souls from Holy Duties; to hinder souls in Holy Services, and to keep them off from Religious performances.

And he shewed me Joshua the High Priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him.

Zech. 3. 1.

The truth of this I shall shew you in the following particulars.

The first Device that Satan bath to draw souls from holy duties, and to keep them off from Religious services, is,

BY presenting the world in such a dress, and in such a garb to the soul to insnare the soul, and to win upon the affections of the soul; he represents the world to them in its beauty and bravery, which proves a bewitching sight to the world of men. 'Tis true, this took not Christ, because Satan could find no matter in

1, Device.

The beauty of the world foils a Christian more than the

strength; the
flattering Sun
shine more
than the blust-
ering storms.
In storms we
keep our Gar-
ments close
about us.

The Inhabi-
tants of *Nilus*
are deaf by
the noise of
the waters: so
the world
makes such a
noise in mens
ears that they
cannot hear
the things of
Heaven. The
world is like
the swallows
dung, that put
out *Tobias* his
eyes. The
Champions
could not
wring an Ap-
ple out of
Guilo's hand,
by strong hand
but a fair maid
by fair means
got it present-
ly.

in him for his temptation to work upon
so that he can no sooner cast out his gol-
den bait, but we are ready to play with it
and to nibble at it, he can no sooner thro-
out his golden Ball, but men are apt to
run after it, though they lose God and
their souls in the pursuit. Ah! how ma-
ny professors in these days have for a
time followed hard after God, Christ, and
Ordinances, till the Devil hath set before
them the world in all its beauty and bra-
very, which hath so bewitched their souls
that they have grown to have loose
thoughts of holy things, and then to be
cold in their affections to holy things, and
then to slight them, and at last, with the
young man in the gospel, to turn their
backs upon them. Ah! the time, the
thoughts, the spirits the hearts the souls
the duties the Services that the inordinate
love of this wicked world doth eat up, and
destroy, and hath eat up and destroyed
Where one thousand are destroyed by the
worlds frowns, ten thousand are destroy-
ed by the worlds smiles. The world Siren
like, it sings us, and sinks us; it kisses us
and betrays us, like *Judas*; it kisses us and
finites us under the fifth rib, like *Joah*.
The honours, splendor, and all the glory
of this world, are but sweet poysons that
will much endanger us, if they do not e-
ternally destroy us. Ah; the multitude

of Souls that have surfelsted of these sweet
Baits, and died for ever.

Now the Remedies against this Device of
Satan are these.

The First Remedy.

A Gainst this Device of Satan, is, To
dwell upon the impotency and
weakness of all these things here below;
they are not able to secure you from the
last evil: They are not able to procure
you the least desireable good. The Crown
of Gold cannot cure the Headach; nor the
velvet Slipper ease the Gout; nor the Jew-
el about the Neck cannot take away the
pain of the Teeth. The Frogs of Egypt
entred into the rich Mens Houses of E-
gypt, as well as the poor; our daily expe-
rience doth Evidence this, That all the
honours, Riches, &c. that Men enjoy
cannot free them from the Cholick, the
feaver, or lesser Diseases. Nay, that
which may seem most strange, is, That a
great deal of Wealth cannot keep Men
from falling into extream poverty, Judges
6. you shall find seventy Kings with
their fingers and toes cut off, glad like
Whelps to lick up Crums under another
Kings Table; and shortly after, the same
King that brought them to this Penury

K

1. Remedy.

The Prior in
Melunston, ...
roll'd his hand
up and down
in a Bason full
of Angels,
thinking
thereby to
have charm'd
his Gout; but
it would not
do.

Nugas the Sey-
thian, despi-
sing the rich
Presents and
Ornaments
that were sent
unto him by
the Emperour
of Constantino-
ple asked whe-
ther those
things could

is

drive away
Calamities,
Diseases, or
Death.

is reduced to the same poverty and misery. Why then should that be a bar to keep thee out of Heaven, that cannot give thee the least ease on Earth?

The Second Remedy.

2. Remedy.

*Gilemex K. of
Vandals led in
triumph by
Belisarius, cry-
ed out, Vanity
of Vanity, all is
Vanity.*

*The fancy of
Lucian who
placeth Cha-
ron on the top
of an high Hill,
viewing all
the Affairs of
men living &
looking on
their greatest
Cities as little
BIRDS-
NESTS, is
very pleasant.*

Against this Device of Satan, is, to dwell upon the Vanity of them, as well as upon the impotency of all worldly good. This is the sum of Solomon's Sermon, *Vanity of Vanity, and all is Vanity*. This our first Parents found, and therefore named their second Son *Abel*, or *Vanity*. Solomon that had tryed these things, and could best tell the Vanity of them, he Preacheth this Sermon over again and again, *Vanity of Vanity, and all is Vanity*. 'Tis sad to think how many thousands there be that can say with the Preacher *Vanity of Vanity, all is Vanity*, nay, swear it, and yet follow after these things, as if there were no other Glory, nor Felicity but what is to be found in these things they call Vanity. Such Men will sell Christ, Heaven, and their Souls for a trifle that call these things Vanity, but do not cordially believe them to be Vanity, but set their Hearts upon them, as if they were their Crown, the top of all their Royalty and Glory. Oh! Let your Souls dwell upon the Vanity of all things here below, that

your

your Hearts be so thoroughly convinced and perswaded of the Vanity of them, as to trample upon them, and make them a footstool for Christ to get up, and ride in a holy triumph in your Hearts.

Chrysostome said once, *That if he were the fittest in the World to preach a Sermon to the whole World, gathered together in one Congregation, and had some high Mountain for his Pulpit, from whence he might have a prospect of all the World in his view, and were furnished with a Voice of Brass, a voice as loud as the Trumpet of the Arch-Angel, that all the World might hear him, he would chuse to Preach upon no other Text than that in the Psalms. O mortal Men, how long will ye love Vanity, and follow after leasing?*

Tell me, you that say all things under the Sun are Vanity, if you do really believe what you say; why do you spend more thoughts and time on the World, than you do on Christ, Heaven, and your immortal Souls? Why do you then neglect your Duty toward God; to get the World? Why do you then so eagerly pursue after the World, and are so cold in your pursuing after God, Christ, and Holiness? Why then are your Hearts so exceedingly raised, when the World comes in, and smiles upon you; and so much dejected, and cast down, when the World

Oh the Impertinence, the Ingratitude, the Levity, the Inconstancy, the Perfidiousness of those Creatures we most servilely affect.

Ah! did we but weigh Mans Pain with his Payment; his Crosses with his Mercies; his Miseries with his Pleasures; we should then see that there is nothing got by the bargain, and conclude *Vanity of Vanity, all is Vanity.*

frowns upon you, and with *Jonahs* gourd withers before you.

The Third Remedy.

3. Remedy.

Riches were never true to any that trusted to them; they have deceived men, as *Job's* Brook did the poor Traveller, in the Summer-season.

1 Cor. 7. 31. intimateth, that there is nothing of any firmness, or solid confidence in the Creature.

Against this Device of Satan, is, To dwell much upon the uncertainty, the mutability, and inconstancy of all things under the Sun. (Man himself is but the dream of a dream, but the generation of a fancy, but an empty Vanity, but the curious picture of nothing, a poor, feeble, dying flash. All temporals are as transitory as a hasty head-long torrent, a Shadow, a Ship, a Bird, an Arrow, a Post that passeth by; *Why shouldst thou set thine eyes upon that which is not?* Saith Solomon. And saith the Apostle, *The Fashion of this World passeth away. Heaven only hath Foundation, Earth hath none, but is hanged upon nothing, as Job speaks.* The Apostle willed Timothy, to charge rich men that they be not high-minded, nor put their trust in uncertain riches. They are like bad Servants, whose shoes are made of running Leather, and will never tarry long with one Master, as a Bird hoppeth from Tree to Tree; so do the Honours and Riches of this World, from Man to Man; let *Job* and *Nebuchadnezzar* testify this Truth, who fell from great Wealth, to great want. No Man can promise himself to be wealthy

wealthy till night; one storm at Sea, one coal of fire, one false friend, one unadvised word, one false witness may make thee a beggar, and a Prisoner all at once. All the Riches and Glory of this World is but as smoak and chaff that vanisheth; *As a Dream and Vision in the Night that carrieth not.* As if an hungry Man dreameth, and thinketh that he eateth, and when he awaketh his Soul is empty; and like a thirsty man which thinketh he drinketh, and behold when he is awaked, his Soul is faint, as the Prophet *Isaiah* saith. Where is the Glory of *Solomon*? The sumptuous buildings of *Nebuchadnezzar*? The nine hundred Chariots of *Sisera*? The Power of *Alexander*, the authority of *Augustus*, that commanded the whole World to be taxed? Those that have been the most glorious, in what Men generally account glorious, and excellent, have had inglorious ends; as *Sampson* for strength, *Absalom* for favour; *Ahitophel* for policy, *Haman* for favour; *Asael* for swiftness, *Alexander* for great Conquest; and yet after twelve years poysoned, the same you may see in the mighty four Kingdoms, the *Chaldean*, *Persian*, *Grecian*, and *Roman*, how soon were they gone and forgotten! Now rich, now poor, now full, now empty, now in favour, anon out of favour, now honourable, now despised, now health, now sickness,

The most renowned *Fredrick* lost all, and sued to be made but Sexton of the Church that himself had built;

I have read of a poor Fisherman, who while his Nets were a drying, slept upon the Rock, and dreamed that he was made a King, on a sudden starts up, and leaping for joy, fell down from the Rock, and in the Place of his imaginary Felicities, loses his little portion of Pleasures.

The Pomp of
this World
feels compa-
reth to the
Moon, which
(*crefcit & de-
crefcit*) increa-
eth and de-
creafeth.

Apoc. 12 1.

4. Remedy.

Henry the Se-
cond, hearing
Mentz his
chief City to
be taken, ufed
this blafphe-
mous fpeech, /
*(hall never
(faith he) love
God any more,
that suffered a
City fo dear to
me, to be taken
from me.*

When one
prefented An-
tipater, King of
Macedonia,
with a Book
treating of
Happinefs,
his Answer

nefs, now ftrength, now weaknefs. Oh
Let not thefe uncertain things keep thee
from thofe holy Services, and heavenly
Imployments, that may make thee hap-
py for ever, and render thy Soul eter-
nally bleffed, and at eafe, when all thefe
transitory Things fhall bid thy Soul an
everlafting Farewel.

The Fourth Remedy.

A Gainft this Device of Satan, is, feri-
oufly to confider, That the great
things of this World are very hurtful and
dangerous to the outward and inward man,
through the Corruptions that be in the
Hearts of Men; Oh! The Reft, the Peace,
the Comfort, the Content, that the things
of this World do ftirp many Men of! Oh
the fears, the cares, the envy, the malice,
the dangers, the mifchiefs, that they fub-
ject Men to! They oftentimes make Men
carnally Confident, *The rich Mans riches
are a ftrong Tower in his Imagination. I faid
in my Profperity, I fhould never be moved.*
They often fwel the heart with pride, and
make men forget God, and neglect God,
and defpife the Rock of their Salvation.
*When Ferufalem waxed fat, and was grown
thick, and covered with fatnefs, then he forgot
God, and forfook God that made him, and
lightly efteemed the Rock of his Salvation, as*
Moses

Moses spake. Ah! The time, the thoughts, the spirits, that the things of the World consume and spend. Oh! How do they hinder the actings of Faith upon God? How do they interrupt our sweet Communion with God? How do they abate our love to the people of God? And cool our love to the things of God? and work us to act like those that are most unlike to God? Oh! The deadness, the barrenness that doth attend Men under great outward Mercies. Oh! The riches of the World choaks the Word; that Men live under the most Soul-searching, and Soul-enriching means with lean Souls; though they have full purses, though their chests are full of Silver, yet their Hearts are empty of Grace. In *Gen. 13. 2.* 'tis said, That *Abraham was very rich in Cattel, in Silver, and in Gold.* According to the *Hebrew (Chabbedgh)* 'tis *Abraham was very weary*; to shew, that riches are a heavy burden, and a hindrance many times to Heaven, and Happiness.

King *Henry* the fourth, asked the Duke of *Alva*, if he had observed the great Eclipse of the Sun, which had lately happened; *No* (said the Duke) *I have so much to do on Earth, that I have no leisure to look up to Heaven.* Ah! That this were not true of most Professors in these Days; 'tis very sad to think, how their

K 4

Hearts

was (*is golen-
Za*) I have no
leisure.

That Four
good Mothers
beget four bad
Daughters;
great Familiar-
ity begets
Contempt,
Truth hatred,
Vertue envy,
Riches igno-
rance, a French
Proverb.

Gen. 13. 2.

Polycrates be-
stowed five ta-
lents for a gift
upon one *Ana-
dyra*, who for
two nights af-
ter was so trou-
bled with care
how to keep
them, and how
to bestow them.

as he carried them back again to *Poly-crates*, saying, they were not worth the pains which he had already taken for them.

Sicily is so full of sweet flowers that dogs cannot hunt there: And what do all the sweet Contents of this World, but make us lose the Scent of Heaven.

hearts and time is so much taken up with earthly things, that they have scarce any leisure to look up to Heaven, or to look after Christ, and the things that belong to their Everlasting Peace.

Riches, though well got, yet are but like to *Manna*, those that gathered less had no want, and those that gathered more, 'twas but a trouble and annoyance to them. The World is troublesome, and yet it is loved; what would it be, if it were peaceable? You imbrace it, though it be filthy; what would you do if it were beautiful? You cannot keep your Hands from the Thorns; how earnest would you be then in gathering the Flowers? The World may be fitly likened to the Serpent *Scytale*, whereof it is reported, that when she cannot overtake the flying Passengers, she doth with her beautiful colours so astonish and amaze them, that they have no Power to pass away, till she have stung them. Ah! How many thousands are there now on Earth, that have found this true by Experience, that have spun a fair Thread to strangle themselves, both temporally and eternally, by being bewicht by the beauty and bravery of this World.

The

The Fifth Remedy.

Against this Device of Satan, is, To consider, That all the Felicity of this World is mixt; our light is mixt with darkness, our joy with sorrow, our pleasures with pain, our honour with dishonour, our riches with wants. If our lights be spiritual, clear, and quick, we may see in the felicity of this World, our wine mixt with Water, our honey with Gall, our sugar with Wormwood, and our roses with Prickles. Sorrow attends worldly joy, danger attends worldly safety, loss attends worldly labours, tears attend worldly purposes. As to these things Mens hopes are vain, their sorrow certain and joy feigned. The Apostle calls this World, *A Sea of Glass*; a sea for the trouble of it, and glass for the brittleness and bitterness of it. The honours, profits, pleasures, and delights of this World, are true Gardens of *Adonis*, where we can gather nothing but trivial flowers, surrounded with many bryars.

The Sixth Remedy.

Against this Device of Satan, is, To get better Acquaintance, and better Assurance of more blessed and glorious things

5. Remedy.

Hark Scholar
said the Harlot
to Apuleius,
'Tis but a bitter-sweet you
are so fond of.
Surely all the
things of this
World are but
bitter-sweets.

6. Remedy.

Let Heaven be
a mans object,
and Earth will
soon be his
object.

*Luther being
at one time in
some wants, it
happned that a
good sum of
Money was
unexpectedly
sent him by a
Nobleman of
Germany. at
which being
something a-
mazed, he
said, I fear that
God will give
me my reward
here, but I
protest I will
not be so sa-
tisfied.*

things. That which raised up their Spirits
*Heb. 10. and 11. to trample upon all the
beauty, bravery, and glory of the World,
was the acquaintance with, and assurance
of better and more durable things; they took
joyfully the spoiling of their goods, knowing
themselves, that they had in Heaven a better
and a more durable Substance. They looked
for a house that had Foundations, whose build-
er and maker was God: And they looked for
another Country even an heavenly. They saw
him that was invisible, and had an eye to the
recompence of Reward. And this made them
count all the Glory and Bravery of this
World, to be too poor and contemptible
for them to set their hearts upon. The main
reason why men dote upon the World, and
damn their Souls to get the World, is, be-
cause they are not acquainted with a great-
er Glory. Men ate Acorns, till they were
acquainted with the use of Wheat. Ah!
Were Men more acquainted what Union
and Communion with God means; what
'tis to have a new name, and a new Strength,
that none knows, but he that hath it; did
they but taste more of Heaven, and live
more in Heaven, and had more glorious
hopes of going to Heaven: Ah! How
easily would they have the Moon under
their Feet?*

*It was an excellent saying of Lewis of
Baviera, Emperour of Germany, * Such
Goods*

Goods are worth getting and owning, as will sink, or wash away, if a shipwrack happen, but will wade and swim out with us. It is recorded of Lazarus, That after his Resurrection from the dead, he was never able to laugh, his thoughts and affections were so fixt in Heaven, though his Body was on Earth; and therefore he could not be troubled with slight temporal things, his heart being so bent and set upon Eternals. There are the goods for the Throne of Grace, as God, Christ, the Spirit, Adoption, Justification, Remission of Sin, Peace with God, and Peace with Conscience? And there are the goods of the foot-stool, as Honours, Riches, the Favour of Creatures, and other comforts and accommodations of this Life. Beware he that hath acquaintance with, and assurance of the Goods of the Throne, will easily trample upon the Goods of the foot-stool. Ah that you would make it your Business, your Work, to mind more, and make sure more to your own soul, the great things of Eternity, that will yield you Joy in Life, and Peace in Death, and a Crown of Righteousness in the day of Christs appearing; and that will lift up your Souls above all the beauty and bravery of this bewitching World; that will raise your feet above other mens heads. When a man comes to be assured of a Crown, a Scepter, the Royal Robes, &c.

he

* *Hujusmodi comparanda sunt opes quae cum naufrago simul enatant.*

There is faith
Augustine
(*bona Throni*)
Goods of the
Throne: And
there are (*bona Scabelli*)
Goods of the
Foot-stool.

When *Basil*
was tempted
with Money
and Prefer-
ment, saith he,
give me Mo-
ney that may
last for ever, &
glory that may
eternally flou-
rish; for the
fashion of this
World passeth
away, as the
Waters of a
River that
runs by a City

he then begins to have low, mean, and contemptible Thoughts of those Things that before he highly prized: So with Assurance of more great and glorious Things, breed in the Soul, a holy scorn and contempt of all these poor, mean Things, which the Soul before did value above God, Christ, and Heaven, &c.

The Seventh Remedy.

7. Remedy.

True happiness lies only in our Enjoyment of a suitable good, a pure good, a total good and an Eternal good; and God is only such a good, and such a good can only satisfy the Soul of Man.

Philosophers could say, that he was never a happy Man,

Against this Device of Satan, is, seriously to consider, That true happiness and satisfaction is not to be had in the enjoyment of worldly good. True happiness is too big, and too glorious a thing to be found in any thing below the God that is a Christians (*summum bonum*) chiefest good. The blessed Angels, the glistering Courtiers, have all felicities and blessednesses; and yet have they neither Gold, nor Silver, nor Jewels, nor none of the beauty and bravery of this World: certainly, if happiness were to be found in these things, the Lord Jesus, who is the Right and Royal Heir of all things, would have exchanged his Cradle for a Crown, his Birth-Chamber (a stable) for a Royal Palace, his poverty for Plenty; his despised Followers, for shining Courtiers; and his mean Provisions, for the choicest Delicates, &c. Certainly happiness lies

not in those things that a Man may enjoy, and yet be miserable for ever. Now a man may be great, and graceless with *Pharaoh*; honourable, and damnable with *Saul*; rich, and miserable with *Dives*, &c. Therefore happiness lies not in these things. Certainly Happiness lies not in those Things that cannot Comfort a Man upon a dying bed; is it Honours, Riches, or Friends, &c. that can Comfort thee when thou comest to die? Or is it not rather Faith in the Blood of Christ, the witness of the Spirit of Christ, the sense and feeling of the love and favour of Christ, and the hopes of eternally reigning with Christ? Can happiness lie in those things that cannot give us health, or strength, or ease or a good nights rest, or an hours sleep, or a good stomach? Why, all the honours, riches, and delights of this World cannot give these poor things to us; therefore certainly happiness lies not in the enjoyment of them, &c. And surely happiness is not to be found in those things that cannot satisfy the Souls of Men: Now none of these things can satisfy the Soul of Man. *He that loveth Silver, shall not be satisfied with Silver, nor he that loveth abundance, with increase; this is also vanity*, said the wise man. The barren Womb, the Horse-leeches Daughter, the Grave and Hell will as soon be satisfied, as the Soul

that might afterwards become miserable.

Gregory the Great, used to say, He is poor whose Soul is void of Grace, not whose Coffers are empty of Money.

Animarationalis ceteris omnibus occupari potest, impleri non potest.

The reasonable Soul may be busied about other things, but it cannot be filled with them

Soul of Man will by the enjoyment of any worldly Good. Some one thing or other will be for ever wanting to that Soul that hath none but outward good to live upon. You may as soon fill a bag with Wisdom, a chest with Virtue, or a circle with a Triangle, as the heart of man with any thing here below. A Man may have enough of the World to sink him, but he can never have enough to satisfy him, &c.

The Eighth Remedy.

8. Remedy.

Plutarch tells of Themistocles that he accounted it not to stand with his State, to stoop down to take up the spoils the Enemies had scattered in flight; but saith to one of his followers, (Δύνασαι, οὐ γὰρ εἰς Θημιστοκλή;) you may, for you are not Themistocles.

Against this Device of Satan, is, solemnly to consider of the dignity of the Soul. Oh the Soul of Man is more worth than a thousand Worlds; 'tis the greatest abasing of it that can be, to let it dote upon a little shining Earth, upon a little painted beauty, and fading Glory, when 'tis capable of Union with Christ, of Communion with God, and of enjoying the eternal Vision of God.

Seneca could say, *I am too great, and born to greater things, than that I should be a slave to my Body.* Oh! Do you say, my Soul is too great, and born to greater things, than that I should confine it to a heap of white and yellow Earth.

I have been the longer upon the Remedies that may help us against this dangerous Device of Satan, because he doth

usual

usually more hurt to the Souls of Men by this Device, than he doth by all other Devices. For a close, I wish, as once Chrysostome did, that that Sentence, Eccles. 2. 11. (*Then I looked on all the Works that my Hands had wrought, and on the labour that I laboured to do, and behold all was Vanity and Vexation of Spirit, and there was no Profit under the Sun*) were engraven on the Door-posts, into which you enter, on the Tables where you sit, on the Dishes out of which you eat, on the Cups out of which you drink, on the Bed-steads where you lie, on the Walls of the House where you dwell, on the Garments which you wear, on the Heads of the Horses on which you ride, and on the Fore-heads of all them whom you meet, that your Souls may not by the beauty and bravery of the World be kept off from those holy and heavenly Services, that may render you Blessed while you live, and happy when you Die; that you may breath out your last into his Bosom who lives for ever, and who will make them Happy for ever that prefer Christs Spirituals and Eternals, above all Temporal Transitory Things.

O what a sad thing it is that a *Heathen* should set his feet upon those very things that most professors set their hearts; and for the gain of which, with Balaam, many run the hazard of losing their immortal souls for ever.

The

The Second Device that Satan hath to draw the Soul from holy Duties, and to keep them off from Religious Services, is,

2. Device.

BY presenting to them the danger, the losses, and the Sufferings that do attend the Performance of such and such religious Services. By this Device Satan kept close those that believed on Christ from confessing of Christ, in *John 12. 42*. Nevertheless among the chief Rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue. I would walk in all the ways of God, I would give up my self to the strictest way of holiness, but I am afraid dangers will attend me on the one hand, and losses, and happily such and such Sufferings on the other hand, saith many a Man. Oh! How should we help our selves against this Temptation, and Device of Satan?

Now the Remedies against this Device of Satan are these that follow.

The First Remedy.

1. Remedy.

Against this Device of Satan, is, To consider, that all the Troubles and Afflictions that you meet with in a way

of Righteousness, shall never hurt you, they shall never harm you. And who is he that shall harm you, if you be followers of that which is good? saith the Apostle, i. e. none shall harm you. Natural Conscience cannot but do Homage to the Image of God, stamped upon the Natures, Words, Works, and Lives of the Godly; as we may see in the Carriage of *Nebuchadnezzar* and *Darius* towards *Daniel*. All Afflictions and Troubles, that do attend Men in a way of Righteousness, can never rob them of their Treasure, of their Jewels, they may rob them of some light slight things, as the Sword that is by their side, or the Stick in their Hand, or the Flowers or Ribbons that be in their Hats. The Treasures of a Saint, are the *Presence of God*, the *Favour of God*, *Union and Communion with God*, the *ardon of Sin*, the *Joy of the Spirit*, the *Peace of Conscience*; which are Jewels that none can give but Christ, nor none can take away but Christ. Now, why should a gracious Soul keep off from a way of Holiness, because of Afflictions? When no Afflictions can strip a Man of his Heavenly Jewels, which are his Ornaments, and his Safety here, and will be his Happiness and Glory hereafter. Why should that Man be afraid, or troubled for Storms at Sea, whose Treasures are sure in a Friends Hand upon Land? Why a Believers Treas-

Nemo proprie laeditur nisi a seipso. No body is properly hurt, but by himself, and his own fault.

Gordius, that blessed Martyr accounted it a loss to him, not to suffer many kinds of Tortures; he saith, Tortures are but tradings with God for Glory. The greater the Combat is, the greater is the following Reward.

That was a notable speech of *Luther*, let him that died for my Soul. see to the Salvation of it.
2 Tim. 1. 12.

sure is always safe in the hands of Christ. his life is safe, his soul is safe, his grace is safe, his comfort is safe, and his Crown is safe in the hand of Christ. *I know him whom I have believed, and that he is able to keep that which I have committed unto him until that day, saith the Apostle.* The Childs most precious things are most secure in his Fathers hands, so are our Souls, our graces, and our comforts, in the hands of Christ.

The Second Remedy.

3. Remedy.

Will. Fowler (Martyr) said That Heaven should as soon fall, as I will forsake my profession, or budge in the least Degree from it. So *Sautus* being under as great torments as you have read of, cries out, *Christianus sum*, I am a Christian. No torment could work him to

Against this Device of Satan, is, Consider, That other precious Saints that were shining lights on earth, and are now triumphing in Heaven, have held on in Religious Services; notwithstanding the troubles and dangers that have surrounded them, *Nehemiah* and *Ezra* were surrounded with dangers on the left hand and on the right, and yet in the face of them they hold on building the Temple, and the wall of *Jerusalem*: So *Daniel*, and other precious worthies, *Psalms* 44. under the want of outward Encouragements, and in the face of a World of very great discouragements, their Souls clave to God and his ways, *Though they were fore broken in the place of Dragons, and covered with the shadow of death; yea though they were all*

ay long counted as sheep for the slaughter,
 e their Hearts were not turned back, nei-
 er did their steps decline from his Ways.
 hough bonds and imprisonments did at-
 nd Paul and the rest of the Apostles, in
 very Place, yet they held on in the work
 d service of the Lord; and why then
 ould you degenerate from their worthy
 xamples, which is your Duty, and your
 lory to follow?

decline the
 service of God.
 I might pro-
 duce a Cloud
 of witnesses;
 but if those
 do not work
 you to be no-
 ble and brave,
 I am afraid
 more will not.

The Third Remedy.

Gainst this Device of Satan, is, so-
 lemnly to consider, That all the
 troubles and dangers that do attend the
 performance of all holy duties, and heaven-
 services, are but temporal, and momen-
 ry, but the neglect of them may lay
 ee open to all temporal, spiritual, and
 ernal Dangers. *How shall we escape, if
 neglect so great Salvation?* He saith not,
 we reject or renounce so great Salvati-
 n. No; but if we neglect, or shift off so
 eat Salvation, how shall we escape?
 hat is, we cannot by any way, or means,
 device in the World escape; Divine
 justice will be above us, in spite of our
 ery Souls, The doing of such and such
 heavenly services, may lay you open to
 ne frowns of Men, but the neglect of
 them will lay you open to the frowns of
 L 2 God;

3. Remedy.

ἀμελίσουσιν.
 Dis-regard,
 not care for it;

*Franbix Xav-
rias counsell'd
John the third
King of Portu-
gal, to medi-
tate every day
a quarter of
an hour upon
that Text,
What shall it
profit a man to
gain the whole
world, and lose
his soul.*

God; the doing of them may render you contemptible in the Eyes of Men, but the neglect of them may render you contemptible in the Eyes of God; the doing of them may be the loss of thy Estate, but the neglect of them may be the loss of God, Christ, Heaven, and thy Soul for ever; the doing of them may shut thee out from some outward Temporal Contents; the neglect of them may shut thee out from that excellent matchless Glory, that hath not seen, nor Ear heard, neither hath entred into the Heart of Men. Remember this, there is no Man that breaths, but shall suffer more by neglecting those heavenly Services that God commands, and rewards, than possibly can suffer by doing of them.

The Fourth Remedy.

4. Remedy.

*Periissem, nisi
periissem.*

Against this Device of Satan, is, consider, That God knows how to deliver from Troubles, by Troubles; from Afflictions, by Afflictions; from Dangers by Dangers. God by lesser Troubles and Afflictions, doth oftentimes deliver People from greater, so that they shall say, *We had perished, if we had not perished; we had been undone, if we had not been done; we had been in danger, if we had been in danger.* God will so order Afflictions

Afflictions that befall you in the way of
righteousness, that your Souls shall say,
We would not for all the World, but that we
had met with such and such Troubles and Af-
flictions; for surely, had not these befallen
us, it would have been worse and worse with
us. Oh! the carnal Security, Pride, For-
mality, Dead-heartedness, Luke-warmness,
Sensuousness, and Earthliness, that God
hath cured us of, by the Troubles and
Dangers that we have met with, in the
Ways and Services of the Lord.

I remember a Story of a Godly Man,
that as he was going to take Shipping for
France, he broke his Leg; and it pleased
Providence so to order it, that the Ship
that he should have gone in, at that very
instant, was Cast away, and not a Man
saved: So by breaking a Bone, his Life
was saved. So the Lord many times
breaks our Bones, but 'tis in order to the
saving of our Lives and our Souls for e-
ver; he gives us a Potion, that makes us
Heart-sick, but 'tis in order to the ma-
king us perfectly well, and to the purging
of us from those ill Humours that have
made our Heads ake, and God's Heart
ake, and our Souls sick and heavy to the
Death, &c. Oh therefore let no Danger
or Misery hinder thee from thy Duty.

*Non essem ego
salvus nisi ista
perissem.*

Anaxagoras.
Had not these
things perished,
I could not
have been safe
said this Phi-
losopher,
when he saw
great Possessi-
ons that he
had lost.

The Fifth Remedy.

5. Remedy.

Tertul. in his Book to the Martyrs, hath an apt saying, (*Negotio est aliquid amittere ut maiora lucreris*) i. e. That's right and good merchandize, when something is parted with to gain more: He applieth it to their Sufferings, wherein though the flesh lost something, yet the spirit got much more.

Against this Device of Satan, is, solemnly to consider, That you shall gain more in the service of God, and walking in righteous and holy Ways, though troubles and afflictions should attend you, than you can possibly suffer, or lose, by your being found in the service of God. *Godliness is great gain.* Oh! The Joy, the Peace, the Comfort, the Rest that Saints meet with in the Ways and Service of God. They find that Religious Services are not empty things, but things in which God is pleased to discover his Beauty and Glory to their Souls. *Soul thirsts for God* (saith David) *I might see thy Beauty, and thy Glory, as I have seen thee in thy Sanctuary.* Oh! The sweet looks, the sweet words, the sweet hints, the sweet joggings, the sweet influences, the sweet Love-letters, that gracious Souls have from Heaven, when they wait upon God in holy and heavenly Services, the least of which will darken, and outweigh all the bravery and glory of this world, and richly recompence the Soul for all the troubles, afflictions, and dangers that have attended it in the Service of God. O the Saints can say under all their troubles, and afflictions, that they have meat

meat to eat, and drink to drink, that the world knows not of: That they have such incomes, such refreshments, such warmings, &c. that they would not exchange for all the honours, riches, and dainties of this world. Ah! Let but a Christian compare his external losses, with his spiritual, internal, and eternal gain, and he shall find, that for every Penny that he loses in the service of God, he gains a pound; and for every pound that he loses, he gains a hundred; for every hundred lost, he gains a thousand; we lose pins in his service and pearls; we lose the favour of the Creature, and peace with the Creature, and happily the comforts and contents of the Creature, and we gain the favour of God, peace with Conscience, and the comfort and contents of a better Life. Ah! Did the Men of this world know the sweet that Saints enjoy in afflictions, they would rather chuse *Manasses* Iron Chain, than his Golden Crown; they would rather be *Paul* a Prisoner, than *Paul* wrapt up in the third Heaven. For light afflictions, they shall have a weight of Glory; for a few afflictions, they shall have those joys, pleasures and contents, that are as the Stars of Heaven, or as the Sand of the Sea that cannot be numbred, for momentary afflictions, they shall have an eternal Crown of Glory. 'Tis but winking, and

L 4

When the Noble General *Zedisslaus* had lost his hand in the wars of the King of Poland, the King sent him a golden hand for it. What we lose in Christs service he will make up, by giving in some golden mercies.

Though the Cross be bitter, yet 'tis but short, a little storm, as one

thou

said of Julius's
Persecution,
and an Eter-
nal Calm fol-
lows.

thou shalt be in Heaven presently, said the
Martyr. Oh! therefore, let no Afflictions
or Troubles work thee to shun the Way
of God, or to quit that Service that
should be dearer to thee than a World
yea, than thy very Life, &c.

*The Third Device that Satan hath to hinder
Souls from holy and heavenly Services, and
from Religious Performances, is;*

3. Device,

BY presenting to the Soul the difficultie
ty of performing them; saith Satan
'tis so hard and difficult a thing to pray
as thou shouldst, and to wait on God
as thou shouldst, and to walk with God
as thou shouldst; and to be lively, warm
and active in the Communion of Saints
as thou shouldst, that you were better
ten thousand times to neglect them, than
to meddle with them: And doubtless
by this Device Satan hath and doth keep
off Thousands from waiting on God, and
from giving to him that Service that is
due to his Name.

Now

Now the Remedies against this Device of Satan, are these,

The First Remedy

Against this Device of Satan, is, To dwell more upon the necessity of the service and Duty, than on the difficulty that doth attend the Duty: You should reason thus with your Souls; Oh! our souls, though such and such Services be hard and difficult, yet are they not exceeding necessary, for the Honour of God, and the keeping up his Name in the World, and the keeping under of Sin, and the strengthening of weak Graces, and so the reviving of languishing Comforts, and for the keeping clear and bright your Blessed Evidences, and for the scattering of your Fears, and for the raising of your Hopes, and for the gladdening the Hearts of the Righteous, and stopping the Mouths of unrighteous Souls, who are ready to take all advantages to blaspheme the Name of God, and throw Dirt and Contempt upon his People and Ways: Oh! never leave thinking on the necessity of this and that Duty, till your Souls be lifted up far above all the Difficulties that do attend Religious Duties.

1. Remedy.

The necessity of doing your duty, appears by this, that you are his Servants by a three-fold right; you are his Servants (*jure Creationis, jure sustentationis, jure redemptionis*) by right of Creation, and by right of Sustentation, & by right of Redemption.

The

The Second Remedy.

2. Remedy.

Isa. 64. 5.

Paganus is diversly taken; but most take the word here to meet a Soul with those bowels of love and tenderness as the Father of the Prodigal met the Prodigal with. God is *Pater misericordium*, he is all bowels; he is swift to shew mercy, as he is slow to anger.

Luther speaks excellently to Melanct. Who

Against this Device of Satan, is, solemnly to consider, That the Lord Jesus will make his Services easie to you, by the sweet discovery of himself to your Souls, whilst you are in his Service. *Thou meetest him that rejoiceth, and worketh righteousness, those that remember thee in thy ways,* as the Prophet *Isaiah* saith. If meeting with God, who is goodness it self, sweetness it self, beauty it self, strength it self, glory it self, will not sweeten his service to thy Soul, nothing in Heaven or Earth will.

Jacob's meeting with *Rachel*, and enjoying of *Rachel*, made his hard service to be easie and delightful to him; and will not the Souls enjoying of God, and meeting with God, render his service to be much more easie and delightful? Doubtless it will. The Lord will give that sweet assistance by his Spirit and Grace, as shall make his service joyous, and not grievous, a delight, and not a burden; a Heaven, and not a Hell to believing Souls. The confidence of this Divine assistance raised up *Nehemiah's* Spirit far above all those difficulties and discouragements that did attend him in the work and service of the Lord, as you may see in

in Neh. 2. 19, 20. But when Sanballat the Horonite, and Tobiah the Servant the Ammonite, and Gesham the Arabian heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do, will you rebel against the King? Then answered I them, and said unto them, The God of Heaven he will prosper us, therefore we his Servants will arise and build: But you have no right nor portion, nor memorial in Jerusalem. Ah Souls! While you are in the very service of the Lord, you shall find by experience, that the God of Heaven will prosper you, and support you, and encourage and strengthen you, and carry you through the hardest service, with the greatest sweetness and chearfulness that can be. Remember this, that God will suit your strength to your work, and in the hardest service you shall have the choicest assistance.

The Third Remedy.

Against this Device of Satan, is, To dwell upon the hard and difficult things that the Lord Jesus Christ hath past through for your temporal, spiritual and eternal good. Ah! What a sea of blood, a Sea of wrath, of sin, of sorrow and misery did the Lord Jesus wade through, for your internal, and eternal good? Christ did not plead, This Cross is too heavy for

was apt to be discouraged with doubts and difficulties, and fear from foes, and so cease the service they had undertaken. If the work be not good, why did we ever own it? If it be good, why should we ever decline it? Why, said he, should we fear the conquered world that have Christ the Conqueror on our side? Isa. 40. ult.

3. Remedy.

It is not fit since the head was crowned with Thorns,

that the Mem-
bers should be
crowned with
Rose Buds,
saith Zach.

Godfrey of
Bulken, first K.
of Jerusalem,
refused to be
crowned, with
a Crown of
Gold, saying,
It became not
a Christian
there to wear
a Crown of
Gold, where
Christ for our
Salvation had
sometime
worn a Crown
of Thorns.

for me to bear; this Wrath is too great
for me to lie under; this Cup (which
hath in it all the Ingredients of Divine
Displeasure) is too bitter for me to sup-
off; how much more to drink the very
dregs of it? No, Christ stands not upon
this; he pleads not the Difficulty of the
Service, but resolutely and bravely wades
through all, as the Prophet *Isaiah* shews,
The Lord God hath opened my Ear, and I
was not rebellious; neither turned away my
Back: I gave my Back to the Smiters, and
my Cheeks to them that plucked off the Hair:
I hid not my Face from shame and spitting.
Christ makes nothing of his Father's
Wrath, the Burthen of your Sins, the
Malice of Satan, and the Rage of the
World, but sweetly and triumphantly
passes through all. Ah Souls! if this
Consideration will not raise up your Spi-
rits above all the Discouragements that
you meet with, to own Christ and his
Service, and to stick and cleave to Christ
and his Service; I am afraid nothing will.
A Soul not stirr'd by this, nor raised, and
lifted up by this, to be resolute and brave
in the service of God, notwithstanding
all Dangers and Difficulties, is a Soul left
of God to much Blindness and Hardness.

The

The Fourth Remedy

Against this Device of Satan, is, To consider, That Religious Duties, holy and heavenly Exercises, are only difficult to the worse, to the ignoble part of a Saint; they are not to the noble and better part of a Saint, to the noble part, the Soul, and the renewed Affections of a Saint: Holy Exercises are a Heavenly Pleasure and Recreation, as the Apostle speaks, *I delight in the Law of God, after the inward Man: With my Mind I serve the Law of God, tho' with my Flesh the Law of Sin.* To the noble part of a Saint, *Christ's Yoke is easie, and his burden is light*; all the Commands and Ways of Christ (even those that tend to the pulling out of right Eyes, and cutting off of right Hands) are joyous and not grievous to the noble part of a Saint, all the Ways and Services of Christ are Pleasantness (in the abstract) to the better part of a Saint: A Saint, so far as he is renewed, is always best, when he sees most of God, when he tastes most of God, when he is highest in his Enjoyments of God, and most warm and lively in the Service of God: O! saith the noble part of a Saint, that it might be always thus: Oh? that my strength were the strength of Stones, and my flesh as Brass, that

4. Remedy.

As every flower hath its sweet savour, so every good duty carries meat in the mouth, comfort in the performance of it.

χρυσος, i. e. my Yoke is a benign, a gracious, a pleasant, a good, and a gainful Yoke, opposed to *πονηρος*, painful, tedious.

that my worse part might be more serviceable to my noble Part, that I might act by an untired Power in that Service, that is a Pleasure, a Paradise to me.

The Fifth Remedy.

5. Remedy.

Basil speaks of some Martyrs that were cast out all Night naked in a cold frosty time, and were to be burned the next day, how they comforted themselves in this manner, The Winter is sharp, but Paradise is

Against this Device of Satan, is, solemnly to consider, That great Reward and glorious Recompence that doth attend those that cleave to the Service of the Lord, in the face of all Difficulties and Discouragements; though the work be hard, yet the wages be great: Heaven will make amends for all, I one Hour being in Heaven will abundantly Recompence you for cleaving to the Lord and his Ways, in the face of all Difficulties. This carried the Apostle through the greatest Difficulties; *he had an Eye to the recompence of Reward; he looked for a house that had Foundations, whose Builder and Maker was God, and for a heavenly Countrey;* yea, this bore up the Spirit of Christ, in the face of all Difficulties and Discouragement. *Looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.*

Christians that would hold on in the service of the Lord, must look more upon the

the Crown, than upon the Cross ; more upon their future Glory, than their present misery, more upon their encouragements, than upon their discouragements. Gods very service is wages, his ways are strewn with Roses, and paved with joy that is unspeakable, and full of Glory, and with peace that passeth understanding. Some degree of comfort follows every good Action; as heat accompanies fire, as beams and influences issue from the Sun. *Moreover, by them is thy Servant warned, and in keeping of them there is great Reward; not only for keeping, but in keeping of them, there is great Reward; the joy, the rest, the refreshing, the comforts, the contents, the smiles, the incomes that Saints now enjoy in the ways of God, are so precious and glorious in their Eyes, that they would not exchange them for ten thousand Worlds. Ah! If the vailes be thus sweet and glorious before pay-day comes, what will be that Glory that Christ will Crown his Saints with, for cleaving to his Service in the Face of all Difficulties; when he shall say to his Father, *Lo here am I, and the Children which thou hast given me.* If there be so much to be had in a wilderness, what then shall be had in Paradise? &c.*

sweet; here we shiver for cold, but the Bosom of Abraham will make amends for all.

This is *præm-um ante præm-ium*, a sure Reward of well doing in doing thereof (not only for doing thereof) there is great Reward, Psalm 11. 11.

The

*The Fourth Device that Satan hath to keep
Souls off from holy Exercises, from Reli-
gious Services, is,*

4. Remedy.

BY working them to make false Infe-
rences from those blessed and glorious
things that Christ hath done : As, that
Jesus Christ hath done all for us, therefore
there is nothing for us to do, but to joy
and rejoyce ; he hath perfectly justified us,
and fulfilled the Law, and satisfied Divine
Justice, and pacified his Father's Wrath,
and is gone to Heaven to prepare a place
for us, and in the mean time to intercede
for us, and therefore away with praying
and mourning, and hearing, &c. Ah
what a World of Professors hath Satan
drawn in these days from Religious Ser-
vices, by working them to make such sad
wild and strange Inferences from the sweet
and excellent things that the Lord Jesus
hath done for his beloved ones !

*Now the Remedies against this Device, are
these :*

The First Remedy

1. Device.

AGainst this Device of Satan, is, To
dwell as much on those Scriptures
that shew you the duties and services that
Christ

Christ requires of you, as upon those Scriptures that declare to you the precious and glorious things that Christ hath done for you. 'Tis a sad and a dangerous thing to have two eyes to behold our Dignity and Priviledges, and not one to see our Duties and Services. I should look with one Eye upon the choice and excellent things that Christ hath done for me, to raise up my heart to love Christ with the purest love, and to joy in Christ with the strongest joy, and to lift up Christ above all, who hath made himself to be my all: And I should look with the other Eye upon those Services and Duties that the scriptures require of those for whom Christ hath done such blessed Things: As upon that of the Apostle, *What; know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a Price, therefore glorifie God in your body, and in your Spirit, which are Gods. And that, Therefore my beloved Brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord. And that; And let us not be weary in well doing; for in due season we shall reap, if we faint not: And that of the Apostle, Rejoyce always, and pray without ceasing. And that in the Philippians; Work*

M

Tertullian hath this expression of the Scriptures (Adoro plenitudinem Scripturarum) I adore the fulness of the Scripture. Gregory calls the Scripture (Cor & animam Dei) the heart and soul of God, and who will not then dwell on it? 1 Cor. 6: 19, 20.

1 Cor: 15. 58.

Gal. 6. 8.

out

Phil. 2. 12, 13.

1 Cor. 11. 26.

Heb. 10. 24, 25.

The Jews were much in turning over the leaves of the Scripture, but they did not weigh the matter of them.

John 5. 39.

You search the Scriptures Gr. there seemeth to be Indicative, rather than Imperative.

out your Salvation with fear and trembling. And that, *This do till I come.* And that Let us consider one another, to provoke one another to love and to good works; not forsaking the assembling of our selves together, in the manner of some is, but exhorting one another, and so much the more, as you see the day approaching: Now a Soul that would not be drawn away by this Device of Satan, he must not look with a squint-eye upon these blessed Scriptures, and abundance more of like import; but he must dwell upon them, he must make these Scriptures to be his chiefest, and his choicest Companions, and this will be a happy means to keep him close to Christ and his service in these Times; wherein many turn their backs upon Christ under pretence of being interested in the great glorious Things that have been acted by Christ, &c.

The Second Remedy.

2. Remedy.

Against this Device of Satan, is, To consider, That the great and glorious things that Jesus Christ hath done, and is doing for us, should be so far from taking us off from religious Services, and pious performances, that they should be the greatest Motives and Encouragements to the performance of them that may be

as the Scriptures do abundantly Evidence. I will only instance in some; as that, That we being delivered out of the hands of our Enemies, might serve him without fear; in holiness and righteousness before him all the Days of our Lives; Christ hath freed you from all your Enemies, from the Curse of the Law, the predominant Damnatory power of Sin, the wrath of God, the sting of death, and the torments of Hell; but what is the end and design of Christ in doing these great and marvellous things for his People? 'Tis not that they should throw off Duties of righteousness and holiness, but that their hearts may be the more free and sweet in all holy Duties, and heavenly Services: So the Apostle, *I will be their God, and they shall be my People: And I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty* (mark what follows) *Having therefore these Promises* (dearly beloved) *let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. And again, The grace of God that bringeth Salvation, hath appeared to all men, teaching us, that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World, looking for that blessed hope, and the glorious appearing of the great God; and our Saviour Jesus Christ,*

1 Pet. 2. 9.
Luke 1. 74, 75.
This I am sure of, that all mans happiness here is in his holiness, and his holiness shall hereafter be his happiness. Christ hath therefore broke the Devils yoke from off your necks, that his Father might have better service from our Hearts.
2 Cor. 6. 17, 18, Chap. 7. 1, compared:

Tit. 11. 12, 13, 14.

*Tace lingua,
loquere vita.*

Talk not of a
good Life, but
let thy Life
speak.

Your Actions
in passing pass
not away; but
every good
Work is a
grain of Seed
for Eternal
Life.

who gave himself for us, that he might re-
deem us from all iniquity, and purifie unto him-
self a peculiar People, zealous of good works.
Ah Souls! I know no such Arguments to
work you to a lively and constant perfor-
mance of all heavenly Services like those
that are drawn from the Consideration
the great and glorious things that Christ
hath done for you; and if such Arguments
will not take you, and win upon you, I
think the throwing of Hell Fire in your
Faces will never do it.

The Third Remedy.

3. Remedy.

The Saints
Motto in all
ages hath been
(*Laboremus*)
let's be doing
God loves
(*Curristas not
Queristas*) the
Runner, not
the Question-
er, or Dispu-
ter, saith Lu-
ther.

Against this Device of Satan, is, fer-
ously to consider, That those pre-
cious Souls which Jesus Christ hath done
and suffered as much for, as he hath for
you, have been exceeding active and lively
in all Religious Services, and heavenly
Performances: He did as much, and suf-
fered as much for David as for you, and
yet, who more in praying and praising
God than David? Seven times a day will
praise the Lord. Who more in the study
ing and meditating on the Word, than
David? The Law is my meditation day and
Night. The same Truth you may read
and read in Jacob, Moses, Job, Daniel, and
in the rest of the holy Prophets, and Ap-
ostles, for whom Christ hath done as much

as for you. Ah! How have all those Worthies abounded in works of Righteousness and Holiness, to the praise of free Grace? Certainly Satan hath got the upper hand of those Souls that do argue thus, Christ hath done such and such glorious things for us, therefore we need not make any care and conscience of doing such and such Religious Services, as Men say the Word calls for: If this Logick be not from Hell, what is? Ah! Were the holy Prophets and Apostles alive to hear such Logick come out of the mouths of such as profess themselves to be interested in the great and glorious things that Jesus Christ hath done for his chosen ones, how would they blush to look upon such Souls? And how would their Hearts grieve and break within them, to hear the language, and to observe the actings of such Souls?

The Fourth Remedy.

Against this Device of Satan, is, seriously to consider this, That those that do not walk in the ways of Righteousness and Holiness (that do not wait upon God in the several Duties and Services that are commanded by him) cannot have that evidence to their own Souls of their Righteousness before God, of their Fellowship and Communion with God, of

M 3

their

The day is at hand, when God will require of men, *Non quid legerint, sed quid egerint, nec quid dixerint, sed quomodo vixerint.*

He that talks of Heaven, but doth not the will of God, is like him that gazed upon the Moon, but fell into the pit.

4. Remedy.

Certainly, it's one thing to judge by our graces, and

ther thing to rest, or put our trust in them. There is a great deal of difference betwixt declaring and deserv-
ing.

As David's Daughters were known by their Garment of divers Colours, so are Gods Children by their Piety and Sanctity.

A Christians Emblem should be an house walking towards Heaven. High words surely make a Man neither Holy, nor Just, but a Vertuous Life, a circumspect walking

their blessedness here, and their happiness hereafter, as those Souls have, that love and delight in the Ways of the Lord, that are always best when they are most in the Works and Service of the Lord. *Little Children* (saith the Apostle) *let no Man deceive you; he that doth righteousness, is righteous even as he is righteous.* In this (saith the same Apostle) the Children of God are manifest, and the Children of the Devil; whosoever doth not righteousness is not of God, neither he that loveth not his Brother. If ye know that he is righteous, (saith the same Apostle) ye know that every one that doth righteousness, is born of him. He that saith, I know him, and keepeth not his Commandments, is a lyar, and the truth is not in him. But whosoever keepeth his Word, in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him, ought himself also to walk, even as he walked. If we say, that we have fellowship with him, and walk in darkness, we lye, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ cleanseth us from all sin, saith the same Apostle. So James 2. What doth it profit my brethren, tho' a man saith he hath faith, and have no works, can faith save him? i. e. It cannot: For as the body with-

out the spirit is dead, so faith without works is dead also. To look after holy and heavenly works, is the best way to preserve the Soul from being deceived, and deluded by Satans Delusions, and by sudden flashes of Joy and Comfort; holy works being a more sensible and constant pledge of the precious Spirit, begetting and maintaining in the Soul more solid, pure, clear, strong, and lasting Joy. Ah Souls! As you would have in your selves a constant and blessed Evidence of your fellowship with the Father, and the Son, and of the Truth of Grace, and of your future Happiness, look that you cleave close to holy Services; and that you turn not your backs upon Religious Duties.

The Fifth Remedy.

Against this Device of Satan, is, solemnly to consider, That there are other choice and glorious ends for the Saints performance of Religious Duties, than for the justifying of their Persons before God, or for their satisfying of the Law or Justice of God, or for the purchasing of the pardon of Sin, &c. viz. To testify their Justification; A good Tree cannot but bring forth good fruits; to testify their love to God, and their sincere obedience to the commands of God; to te-

makes him dear to God. A Tree that is not fruitful, is for the Fire. Christianity is not a talking but a walking with God, who will not be put off with words; if he miss of fruit, he will take up his Axe, & then the Soul is cut off for ever.

5, Remedy.

'Tis a precious Truth, never to be forgotten. (*Quod non actibus, sed finibus pensatur officia*) That Duties are esteem'd

not by their
Acts, but by
their ends,

*Finis movet ad
agendum.* The
end moves to
doing.

*Tene mensuram
& respice finem.*
Keep thy self
within com-
pass, and have
an eye always
to the end of
thy Life and
Actions, was
Maximilian
the Emperors
Motto.

5. Device.

John 7. 47, 48,
49.

stifie their deliverance from spiritual bond-
age, to evidence the indwellings of the
Spirit, to stop the mouths of the worst of
men, and to glad those righteous Souls that
God would not have sadded. These and
abundance of other choice ends there be
why those that have an interest in the glori-
ous doings of Christ, should notwithstand-
ing that, keep close to the holy duties and
religious services that are commanded by
Christ. And if these Considerations will
not prevail with you, to wait upon God in
holy and heavenly duties, I am afraid if one
should rise from the dead, his Arguments
would not win upon you, but you would
hold on in your Sins, and neglect his ser-
vice, though you lost your Souls for ever,
&c.

*The Fifth Device Satan hath to draw Souls
off from Religious Services, and to keep
Souls off from Holy Duties, is,*

BY presenting to them the Paucity and
Poverty of those that walk in the
ways of God, that hold on in Religious
Practices: Saith Satan, do not you see
that those that walk in such and such
Religious Ways, are the poorest, the mean-
est and the most despicable Persons in the
world. This took with them in John 7.
Then answered the Pharisees, Are ye also
deceived?

deceived? Have any of the Rulers, or of the Pharisees believed on him? But this People who knoweth not the Laws are cursed.

Now the Remedies against this Device, are these that follow.

The First Remedy.

Against this Device of Satan, is, To consider, That though they are outwardly poor, yet they are inwardly rich; though they are poor in temporals, yet they are rich in spirituals; the worth and riches of the Saints is inward: *The Kings Daughter is all glorious within. Hearken my beloved Brethren, hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom, which he hath promised to them that love him? Saith James. I knowe by poverty, but thou art rich; saith John to the Church of Smyrna. What though they have little in Possession, yet they have a glorious Kingdom in Reversion. Fear not little flock, it is your Fathers pleasure to give you a Kingdom. Though Saints have little in hand, yet they have much in hope. You count those happy in a worldly Sense, that have much in Reversion, though they have little in Possession; and will you count the Saints miserable, because they have little in*

1. Remedy.

Do you not see (saith Chrysostome) the places where Treasures are hid, are rough & over-grown with thorns? Do not the Naturalists tell you, that the Mountains that are big with Gold within, are bare of Grass without? Saints have as Scholars, poor Commons here, because they

must Study
hard to go to
Heaven.

in hand, little in Possession? Though they have a glorious Kingdom in Reversion of this. I am sure the poorest Saint that breaths will not exchange (were it in his Power) that which he hath in hope and in Reversion, for the Possession of as many Worlds as there be Stars in Heaven, or sands in the Sea, &c.

The Second Remedy.

2. Remedy.

Good Nobles (saith one) are like black Swans, and thinly scattered in the firmament of a State, even like Stars of the first magnitude, yet some God hath had in all ages, as might be shewed out of Histories.

Against this Device of Satan, is, To consider, That in all ages God hath had some that have been great, rich, wise, and honourable, that have chosen his ways, and cleaved to his Service in the Face of all Difficulties; though not many wise Men, yet some wise Men, and though not many mighty, yet some mighty have; and though not many noble, yet some noble have, witness *Abraham*, and *Jacob*, and *Job*, and several Kings, and others that the Scripture speaks of; and ah! How many have we among our selves, whose Souls have cleaved to the Lord, and who have swum to his service through the blood of the slain, and who have not counted their lives dear unto them, that they and others might enjoy the holy Things of Christ, according to the Mind and Heart of Christ, &c.

The

The Third Remedy.

3. Remedy.

Alexanders
vast mind en-
quired, if there
were any more
Worlds to
conquer.

Crassus was so
rich, that he
maintain'd an
Army with his
own revenues,
yet he, his
great Army,
with his Son
and Heir fell
together, and
left his great
Estate to o-
thers.

Against this Device of Satan, is, so-
lemnly to consider, That the spiri-
tual Riches of the poorest Saints; do infi-
nitely transcend the temporal Riches of
all the wicked men in the world, their spi-
ritual riches do satisfie them, they can sit
down satisfied with the riches of Grace
that be in Christ, without Honours, and
without riches, &c. *He that drinks of that*
water, that I shall give him, shall thirst no
more. The riches of poor Saints are du-
rable, they will bed and board with them,
they will go to the Prison, to a sick bed,
to a grave, yea, to Heaven with them. The
spiritual riches of poor Saints are as wine
to cheer them, and as bread to strengthen
them, and as cloth to warm them, and
as Armour to protect them. Now all
you that know any thing, do know, that
the riches of this World cannot satisfie
the Souls of Men, and they are as fading
as a Flower, or as the owners of them
are, &c.

The Fourth Remedy.

4. Remedy.

Against this Device, is, seriously to
consider, That though the Saints
considered comparatively, are few;
though

Luke 12. 32.

Cant. 4. 12.

Jer. 3. 14.

Rev. 7. 9.

Mat. 8. 11.

Heb. 12. 22, 23.

When Fulgen-
sius saw the
Nobility of
Rome sit moun-
ted in their
bravery, it
mounted his
meditations to
the heavenly
Jerusalem.

though they be a little, little flock, a rem-
nant. A garden enclosed, a spring shut up,
a fountain sealed; though they are as the
Summer gleanings; though they are one
of a City, and two of a Tribe; though they
be but a handful, to a houseful; a spark to
a flame, a drop to the Ocean; yet confi-
der them simply in themselves, and so they
are an innumerable number that cannot
be numbred, as John speaketh, *After this
I beheld, and lo a great multitude which no
man could number, of all Nations and Kin-
dreds, and People, and Tongues, stood before
the Throne, and before the Lamb, cloathed
with white Robes, and Palms in their hands.*
So Matthew speaks, and I say unto you that
many shall come from the East, and West, and
shall sit down with Abraham, Isaac and Ja-
cob in the Kingdom of Heaven. So Paul, *But
ye are come unto Mount Sion, and unto the
City of the living God, the Heavenly Jerusa-
lem, and to an innumerable company of An-
gels. To the general Assembly and Church
of the first-born, which are written in Hea-
ven, and to God the judge of all, and to the
spirits of just Men made perfect.*

The Fifth Remedy.

Against this Devise of Satan, is, seriously to consider, That 'twill be, but as a day, before these poor despised Saints shall shine brighter than the Sun in his Glory: 'Twill not be long before you will wish, Oh! That we were now among the poor, mean, despised ones, in the day that God comes to make up his Jewels. 'Twill not be long before these poor few Saints shall be lifted up upon their Thrones to judge the multitude, the World, as the Apostle speaks, *Know ye not that the Saints shall judge the World?* And in that day, O! How will the great, and the rich, the learned and the noble, wish that they had lived and spent their days with these few, poor contemptible Creatures, in the service of the Lord? Oh! How will this wicked World curse the Day that ever they had such base thoughts of the poor mean Saints, and that their Poverty became a stumbling-block, to keep them off from the ways of Sanctity?

I have read of *Ingo* an ancient King of the *Draves*, who making a stately feast, appointed his Nobles, at that time *Pagans*, to sit in the Hall below, and commanded certain poor Christians to be brought up into his Presence-Chamber, to sit with him

5. Remedy.

Mr. Fox being once asked whether he knew a certain poor man who had received succour of him in time of trouble; he answered, I remember him well. I tell you I forget Lords and Ladies to remember such. So will God deal by his poor Saints: He will forget the great and

mighty ones
of the World,
to remember
his few, poor,
despised ones.
Though John
was poor in
the World, yet
the Holy Ghost
calls him the
greatest that
was born of
Women. Ah
poor Saints!
Men that
know not your
worth, cannot
have such low
thoughts of
you, but the
Lord will have
as high.

him at his Table, to eat and drink of his
Kingly cheer. At which many wondring
he said. *He accounted Christians, though
never so poor, a greater Ornament to his Ta-
ble, and more worthy of his Company, than
the greatest Peers unconverted to the Christian
Faith, for when these might be thrust down to
Hell, these might be his Consorts, and fellow
Princes in Heaven.* You know how to ap-
ply it. Although you see the Stars
sometimes by their Reflections in a puden-
dle, or in the bottom of a Well, I, in a
stinking ditch, yet the Stars have their
Situation in Heaven: So, though you
see a godly man in a poor, miserable, low
despised condition, for the things of this
world, yet he is fixed in Heaven, in the
Region of Heaven: *Who hath raised us up
(saith the Apostle) and made us sit together
in heavenly places in Christ Jesus.* Oh! There-
fore say unto your own Souls (when they
begin to decline the ways of Sion, be-
cause of the Poverty and Paucity of those
that walk in them) the day is at hand
when those few, poor, despised Saints
shall shine in glory, when they shall judge
this World, and when all the wicked of
this World will wish that they were in
their condition, and would give ten thou-
sand Worlds (were it in their power) that
they might but have the Honour and Hap-
piness to wait upon those, whom for
their

their Poverty and Paucity, they have neglected and despised in this World.

The Sixth Remedy.

Against this Device of Satan, is, solemnly to consider, That there will come a Time even in this Life, in this World, when the reproach and contempt that is now cast upon the ways of God, by reason of the Poverty and Paucity of those that walk in those ways, shall be quite taken away, by his making them the Head, that have days without number been the tail, and by his raising them up to much outward riches, prosperity and glory, who have been as the outcasts, because of their Poverty and Paucity. *John* speaking of the glory of the Church, the new *Jerusalem* that came down from heaven, *Rev. 21.* tells us, *That the Nations of them which are saved, shall walk in the light of it, and the Kings of the earth do bring their Glory into it.* So the Prophet *Isaiah*, *They shall bring their Sons from far, and their silver and their gold with them. For brass I will bring gold, and for Iron I will bring silver, and for wood brass, and for Stones Iron.* And so the Prophet *Zachariah* speaks, *Chap. 14. 14. And the wealth of all the Heathen round about, shall be gathered together, gold and silver, and apparel in great*

6. Remedy.

These following Scriptures do abundantly confirm this Truth.

Jer. 31. 12.
Isa. 30. 23.
and 62. 8, 9.
Joel 2. 23, 24.
Mic. 4. 6.
Am. 9. 13, 14.
Zech. 8. 12.
Isa. 41. 18, 19.
and 55. 13.
and 66. 6, 7.
and 65. 21, 22.
and 61. 4.
and 60. 10.
Ezek. 36. 10.

Only take these two Cautions.

1. That in these times the Saints chiefest comforts, delights, and contents will consist in their more clear.

full, and constant enjoyment of God.
 2. That they shall have such abundant measure of the Spirit poured out upon them that their riches and outward Glory shall not be snares unto them, but golden steps to a richer living in God.

great abundance. The Lord hath promised that the meek shall inherit the Earth: And Heaven and Earth shall pass away, before one jot or one tittle of his word shall pass unfulfilled. Ah poor Saints! Now some thrust fore at you, others look askance upon you, others shut the door against you, others turn their backs upon you, and most of Men (except it be a few that live much in God, and are filled with the riches of Christ) do either neglect you, or despise you because of your Poverty; but the day is coming, when you shall be lifted up above the dunghil, when you shall change Poverty for Riches, your Rags for Robes, your reproach for a Crown of Honour, your infamy for Glory, even in this World.

And this is not all, but God will almighty encrease the number of his chosen ones; multitudes shall be converted to him: *Who hath heard such a thing? Who hath seen such things? Shall the Earth be made to bring forth in one day? Or shall a Nation be born at once? For as soon as Sion travailed, she brought forth Children. And they shall bring all your Brethren for an Offering unto the Lord out of all Nations upon horses, and in chariots, in litters, and upon mules, and upon swift beasts to my holy Mountain Jerusalem, saith the Lord; as the Children of Israel bring an offering in a clean vessel in*

Isa. 66. 8.

Jer. 19, 20.

the house of the Lord. Doth not the Scripture say, that the Kingdoms of this World must become the Kingdoms of our Lord? Hath not God given to Christ the *Heathen*, and the uttermost parts of the Earth for his Possession? Hath not the Lord said, that in the last days the Mountain of the Lords house shall be lifted up above the Hills, and shall be established in the top of the mountains, and all Nations shall flow unto it? Pray read and meditate upon *Isa. 60.* and *66.* and *2. 1. to 5.* And there you shall find the multitudes that shall be converted to Christ; and Oh! That you would be mighty in believing, and in wrestling with God, that he would hasten the day of his Glory, that the reproach that is now upon his People and Ways may cease!

Rev. 11. 15.
Psalm 2. 8.

Isa. 2. 2. and
54. 14. & *61. 9.*

The Sixth Device that Satan hath to keep Souls off from religious Services, is,

BY presenting before them the Examples of the greatest part of the world that walk in the ways of their own hearts, and that make light and slight of the Ways of the Lord. Why, saith Satan, do not you see that the great, and the rich, the Noble and the Honourable, the Learned and the Wise, even the greatest number of Men never trouble them-

6. Device.

John 4. 18.
Cha. 7. 48, 49.
1 Cor. 1. 26, 27
Mic. 7. 2, 3, 4.

N

selves

selves about such and such Ways, and why then should you be singular and nice? You were far better do as the most do, &c.

Now the Remedies against this Device, are these,

The First Remedy.

1. Remedy.

The way to Hell is broad, and well beaten; the way to be undone for ever, is to do as the most do. *Argumentum turpissimum est turba.* The multitude is the weakest and worst Argument, saith Seneca.

Prov. 4. 14.

Chap. 9. 6.

71. 22. 1. 100. 1

71. 22. 1. 100. 1

71. 22. 1. 100. 1

Against this Device of Satan, is, solemnly to consider of those Scriptures that make directly against following the sinful Examples of Men; as that in Exodus, *Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many to wrest Judgment.* The Multitude generally are ignorant and know not the way of the Lord, therefore they speak evil of that they know not; they are envious and maliciously bent against the service and ways of God, and therefore they cannot speak well of the ways of God. This way is every where spoken against, said they. So in Num. 16. *Separate from them, and come out from among them.* So the Apostle, *Have no fellowship with the unfruitful works of darkness.* So Solomon, *Enter not into the way of the wicked, forsake the foolish and live.* They that walk with the most, shall perish with the most: They that do as the most, shall

re long suffer with the most: They that live as the most, must die with the most and to Hell with the most.

The Second Remedy.

Against this Device of Satan, is, seriously to consider, That if you will in with the Multitude, all the Angels in Heaven, and Men on Earth, cannot keep you from suffering with the multitude. If you will be wicked with them, you must unavoidably be miserable with them. Say to thy Soul, O my Soul! If thou wilt Sin with the multitude, thou must be shut out of Heaven with the multitude, thou must be cast down to Hell with the multitude. And I heard a voice from Heaven, saying, Come out of her my People, that ye be not partakers of her Sins; and that ye receive not of her Plagues. Come out in affection, in action, and in habitation; for else the infection of sin, will bring upon you the infliction of punishment. So saith the Wiseman, He that walketh with wise men, shall be wise, but a companion of fools shall be destroyed, or as the Hebrew hath it, shall be broken in pieces. Multitudes may help thee into sin; yea, one may draw thee into sin, but 'tis not multitudes that can help thee to escape Punishment: As you may see in Moses and Aaron, that were provoked

2. Remedy.

Sin and Punishment are linked together with chains of Adamant.

Of Sin we may say as Isidore doth of the Serpent (*Tot dolores quot colores*) so many colours; so many colours.

a Ferocious from Range to be naught.

to Sin by the multitude; but were shut out of the pleasant Land, and fell by the hand of Justice as well as others.

The Third Remedy.

3. Remedy.

What wise Man would fetch Gold out of a fiery Crucible, hazard his immortal Soul (to gain the World) by following a multitude in those steps that lead to the chambers of death and darknes?

Against this Device of Satan, is, forleemly to consider the worth and excellency of thy immortal Soul. Thy Soul is a Jewel more worth than Heaven and Earth. The loss of thy Soul is incomparable, irreparable, and irrecoverable; if that be lost, all is lost, and thou art undone for ever. Is it madness and folly in a Man to kill himself for company? And is it not greater madness and folly to break the neck of thy Soul, and to damn it for Company? Suspect that way wherein thou seest multitudes to walk, the multitude being a Stream that thou must row hard against, or thou wilt be carried into that gulph, out of which Angels cannot deliver thee. Is it not better to walk in a straight way alone, than to wander into crooked ways with Company? Sure it is better to go to Heaven alone than to Hell with Company.

I might add other Things, but these may suffice for the present; and I am afraid, if these Arguments do not stir you, other Arguments will work but little upon you.

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The Seventh Device that Satan hath to keep Souls off from Holy Exercises, from Religious Services, is,

BY casting in a multitude of vain Thoughts, whilst the Soul is in seeking of God, or in waiting on God; and by this Device he hath cooled some Mens Spirits in Heavenly Services, and taken off (at least for a time) many precious Souls from Religious performances. I have no Heart to hear, nor no Heart to pray, nor no Delight in reading, nor in the Society of the Saints, &c. Satan doth so dog and follow my Soul, and is still a casting in such a multitude of vain Thoughts concerning God, the World, and my own Soul, &c. That I even tremble to think of waiting upon God in any Religious Service. Oh! The vain Thoughts that Satan casts in, do so distaste my Soul, and so grieve, vex, perplex, and distract my Soul, that they even make me weary of Holy Duties, yea, of my very Life. Oh! I cannot be so raised and ravished, so heated and melted, so quickned and enlarged, so comforted and refreshed, as I should be, as I might be, and as I would be in religious Services, by reason of that multitude of vain Thoughts, that Satan is injecting or casting into my Soul, &c.

7. Device.

Vellem servire Domino, sed cogitationes non patiuntur.
Lord, now how fain would I serve thee, and vain thoughts will not suffer me?

N 3

Now

Now the Remedies against this Device of Satan are these:

The First Remedy.

I. Remedy.

When Pompey could not keep his Soldiers in the Camp by Perswasion, he cast himself all along in the narrow passage that led out of it, and bid them go if you will, but you must first trample upon your General, and the thoughts of this overcame them. You are wise, and know how to apply it to the point in hand.

Against this Device of Satan, is, To have your Hearts, strongly affected with the greatness, holiness, Majesty and Glory of that God before whom you stand, and with whom your Souls do converse in Religious Services. Oh! Let your Souls be greatly affected with the presence, purity, and Majesty of that God before whom thou standest. A Man would be afraid of playing with a feather, when he is speaking with a King; ah! When Men have poor, low, light, slight, &c. thoughts of God in their drawing near to God, they tempt the Devil to bestir himself, and to cast in a multitude of vain Thoughts to disturb and distract the Soul in its waiting on God. There is nothing that will contribute so much to the keeping out of vain thoughts; as to look upon God, as an omniscient God, an omnipresent God, an omnipotent God, a God full of all glorious Perfections, a God whose Majesty, Purity, and Glory will not suffer him to behold the least Iniquity. The Reason why the blessed Saints and glorious Angels in Heaven have not so much as one vain thought

thought is, because they are greatly affected with the Greatness, Holiness, Majesty, Purity, and Glory of God.

The Second Remedy.

A Gainst this Device of Satan, is, To be peremptory in religious services, notwithstanding all those wandring thoughts the Soul is troubled with. This will be a sweet help against them, for the Soul to be resolute in waiting on God, whether it be troubled with vain Thoughts or not. To say, Well I will pray still, and hear still, and meditate still, and keep fellowship with the Saints still; many precious Souls can say from experience, that when their Souls have been peremptory in their waiting on God, that Satan hath left them and hath not been so busie in vexing their Souls with vain Thoughts; when Satan perceives that all those trifling vain thoughts that he casts into the Soul, do but vex the Soul into greater diligence, carefulness, watchfulness, and peremptoriness in holy and heavenly services, and that the Soul loseth nothing of his zeal, piety, and Devotion; but doubles his care, diligence, and earnestness; he often ceases to interpose his trifles and vain Thoughts, as he ceased to tempt Christ, when Christ was peremptory in resisting his temptations.

N 4

The

2. Remedy.

It is a rule in the Civil Law, (*Nec videtur altum, si quid super sit quod agatur*) : Nothing seems to be done, if there remains ought to be done. *Si dixisti sufficit : Peristi,* If once thou sayst 'tis enough, thou art undone, saith *Augustin.*

The Third Remedy.

3. Remedy.

Tis not Satans
casting in of
vain thoughts
that can keep
Mercy from
the Soul, or
undo the Soul,
but the lodg-
ing and che-
rishing of vain
thoughts. O
Jerusalem, how
long shall vain
thoughts lodge
within thee?
Jer. 4. 14.
Heb. in the
midst of thee.
They pass
through the
best Hearts,
they are lodg-
ed and che-
rished only in
the worst
Hearts.

Against this Device of Satan, is, To consider this, that those vain and trifling Thoughts that are cast into our Souls, when we are waiting upon God in this or that religious service, if they be not cherished and indulged, but abhorred, resisted and disclaimed; they are not Sins upon our Souls, though they may be troubles to our mind, they shall not be put upon our Accounts, nor keep Mercies and Blessings from being enjoyed by us. When a Soul in uprightness can look God in the Face, and say, Lord when I approach near unto thee, there be a World of vain thoughts crowd in upon me, that do disturb my Soul, and weaken my Faith, and lessen my Comfort, and spiritual Strength; Oh! These are my clog, my burden, my torments, my Hell; oh! Do Justice upon these, free me from these, that I may serve thee with more freeness, singleness, spiritualness, and sweetness of Spirit: These thoughts may vex that Soul, but they shall not harm that Soul, nor keep a blessing from that Soul. If vain thoughts resisted and lamented could stop the current of Mercy, and render a Soul unhappy, there would be none on Earth that should ever taste of Mercy, or be everlastingly Happy.

The

The Fourth Remedy.

A Gainst this Device of Satan, is, solemnly to consider, That watching against sinful thoughts, resisting of sinful thoughts, lamenting and weeping over sinful thoughts, carries with it the sweetest, and strongest Evidence of the Truth and Power of Grace, and of the Sincerity of your Hearts, and is the readiest and the surest way to be rid of them. Many low and carnal Considerations may work men to watch their Words, their Lives, their Actions, as hope of Gain, or to please Friends, or to get a name in the World, and many other such like Considerations, Oh! But to watch our Thoughts, to weep and lament over them, &c. This must needs be from some noble, spiritual, and internal Principle, as love to God, a holy fear of God, a holy care and delight to please the Lord, &c. The Schools do well observe, that outward Sins are of greater infamy; but inward heart Sins are of greater guilt; as we see in the Devils. There is nothing that so speaks out a Man to be thoroughly and kindly wrought upon, as his having his thoughts to be brought into Obedience, as the Apostle speaks. Grace is grown up to a very great height in that Soul where it prevails, to the subduing of those vain thoughts

4. Remedy.

Psalms 139. 23.
Thoughts are
the first-born,
the blossoms
of the Soul, the
beginning of
our Strength,
whether for
good or evil,
and they are
the greatest
Evidences for,
or against a
Man that can
be.

*Majoris infamie.
Majoris reatus.*

2 Cor. 10. 4, 5.

Psalm 124. 9.

Isa. 59. 7.

Chap. 66. 18.

Mat. 9. 4.

Chap. 12. 25.

Zeno a wife
Heathen affirmed,
God even beheld
the thoughts.

Mat. 15. 15,
16, 17, 18.

Tears instead
of Gems were
the Ornaments
of Davids bed,
when he had
sinned, and so
they must be
thine, or else
thou must lie
down in the
bed of sorrow
for ever.

thoughts that walk up and down in the Soul. Well, though you cannot be rid of them, yet make resistance and opposition against the first risings of them. When sinful thoughts arise, then think thus, the Lord takes notice of these thoughts, *He knows them afar off*, as the Psalmist speaks. He knew *Herod's* bloody thoughts, and *Judas* his betraying thoughts, and the *Pharisees* cruel and blasphemous Thoughts afar off. Oh! Think thus; all these sinful thoughts, they defile and pollute the Soul, they deface and spoil much of the inward beauty, and glory of the Soul; if I commit this or that sin, to which my thoughts incline me, then either I must repent, or not repent; if I repent, it will cost me more grief, sorrow, shame, heart-breaking, and soul-bleeding, before my Conscience will be quieted, Divine Justice pacified, my Comfort and Joy restored, my Evidences cleared, and my Pardon in the Court of Conscience sealed; than the imagined profit, or seeming sensual Pleasure can be worth: *What Fruit had you in those Things whereof you are now ashamed?*

If I never repent, Oh then my sinful thoughts will be Scorpions that will eternally vex me; the rods that will eternally lash me; the thorns that will everlastingly prick me; the Dagger that will be eternally a stabbing me; the Worm that will be

e for ever a gnawing me: Oh! Therefore watch against them, be constant in resisting them, and in lamenting and weeping over them, and then they shall not hurt thee, though they may for a time trouble thee: And remember this, He that doth this, doth more than the most glistening and blustering Hypocrite in the World doth.

The Fifth Remedy.

A Gainst this Device of Satan, is, To labour more and more to be filled with the fulness of God, and to be enriched with all spiritual and heavenly things. What's the reason that the Angels in Heaven have not so much as an idle thought? 'Tis because they are filled with the fulness of God. Take it for an experienced Truth, the more the Soul is filled with the fulness of God, and enriched with spiritual and heavenly things, the less room there is in that Soul for vain Thoughts. The fuller the Vessel is of Wine, the less room there is for Water. Oh! Then lay up much of God, of Christ, of precious Promises, and choice Experiences in your Hearts, and then you will be less troubled with vain Thoughts. *A good Man out of the good treasure of his heart bringeth forth good things.*

Inward bleeding kills many a Man, so will sinful thoughts if not repented of.

5. Remedy.
Ephes. 3. 10.
The Words are an Hebraism. The Hebrews when they would set out many excellent things, they adde the Name of God to it, City of God, Cedars of God, wrestlings of God, So here, *That ye may be filled with the fulness of God.*
Mat. 12. 3.

The

*The Sixth Remedy.**6. Remedy.*

Pſalm 119. 97.

Pſalm 109. 8.

Simile.

Againſt this Device of Satan, is, To keep up holy and ſpiritual Affections; for ſuch as your affections are, ſuch will be your Thoughts. *O how I love thy Law, 'tis my meditation all the day.* What we love moſt, we moſt muſe upon; *When I awake I am ſtill with thee.* That which we much like, we ſhall much mind. Them that are frequent in their love to God, and his Law, will be frequent in thinking of God and his Law; a Child will not forget his Mother.

*The Seventh Remedy.**7. Remedy.*

2 Tim. 2. 4.

ἐμπλέκεται
is entangled,
'tis a Compariſon which St. Paul borroweth from the cuſtom of the Roman Empire, wherein Soldiers were forbidden to be Proſtors of other Mens cauſes, to undertake Huſbandry or merchandize.

Againſt this Device of Satan, is, To avoid multiplicity of worldly-buſineſs. Oh! Let not the world take up your hearts and thoughts at other times. Souls that are torn in pieces with the cares of the World, will be always vexed and tormented with vain thoughts, in all their approaches to God; vain thoughts will be ſtill crowding in upon him that lives in a crowd of buſineſs. The Stars which have leaſt circuit are neareſt the Pole; and men that are leaſt perplexed with buſineſs, are commonly neareſt to God.

The

The Eighth Device that Satan hath to hinder Souls from Religious Services, from Holy Performances, is,

BY working them to rest in their Performances. To rest in Prayer, and to rest in hearing, reading, and the Communion of Saints, &c. And when Satan hath drawn the Soul to rest upon the Service done, then he will help the Soul to reason thus; why, thou wert as good never Pray, as to pray, and rest in Prayer; as good never hear, as to hear, and rest in hearing; as good never be in the Communion of Saints, as to rest in the Communion of Saints. And by this Device he stops many Souls in their heavenly race, and takes off poor Souls from those services that should be their Joy and Crown.

Now the Remedies against this Device are these.

The First Remedy.

AGainst this Device of Satan, is, To dwell much upon the Imperfections and weaknesses, that do attend your choicest services. O the spots, the blots, the blemishes, that are to be seen upon the face of our fairest Duties! When thou hast done

8. Device.

Isa. 58. 1, 2, 3.
Zech. 7. 4, 5, 6.
Mat. 6. 2.
Rom. 1. 7.

1. Remedy.

Pride and high Confidence is most apt to creep in upon duties well done, saith one.

Isa. 64. 6.

done all thou can'st, thou hast need to close up all with this, *O enter not into Judgment with thy Servant O Lord,* for the weaknesses that cleave to my best services. We may all say with the Church, *All our righteousnesses are as a menstruous cloth.* If God should be strict to mark what is done amiss in our best Actions, we were undone. Oh! the Water that is mingled with our Wine, the dross that cleaveth unto our Gold.

The Second Remedy.

2. Remedy.

Judg. 10. 14.

*Omne bonum
in summo bono.
All good is in
the chiefest
good.*

*Nec Christus
nec cælum pa-
tisur hyperbo-
lem;*

Against this Device of Satan, is, To consider the impotency and inability of any of your best services, divinely to comfort, refresh, and bear your Souls up from fainting, and sinking in the days of Troubles, when darkness is round about you, when God shall say to you, as he did once to the *Israelites, Go and cry unto the Gods that you have chosen, let them save you in the time of your tribulation.* So when God shall say in the day of your troubles, Go to your prayers, to your hearing, and to your fasting, &c. and see if they can help you, if they can support you, if they can deliver you. If God in that day doth but withhold the influence of his grace from thee, thy former services will be but poor Cordials to comfort thee: And then thou must, and wilt cry out, *Oh! None but Christ*

none

none but Christ: Oh! My Prayers are not Christ, my hearing is not Christ, my fasting is not Christ, &c: Oh! One smile of Christ, one glimpse of Christ, one good word from Christ, one nod of love from Christ in the day of trouble and darkness, will more revive and refresh the Soul, than all your former services, in which your Souls rested, as if they were the Bosom of Christ, which should be the only Center of our Souls. Christ is the Crown of Crowns, the Glory of Glories, and the Heaven of Heavens.

The Third Remedy.

Against this Device of Satan, is, solemnly to consider, that good things rested upon, will as certainly undo us, and everlastingly destroy us, as the greatest enormities that can be committed by us. Those Souls that after they have done all, do not look up so high as a Christ, and rest, and Center alone in Christ, laying down their services at the footstool of Christ, must lie down in sorrow, their bed is prepared for them in hell. Behold all ye that kindle a fire, and compass your selves with the sparks, and walk in the light of your fire, and in the sparks that ye have kindled, this ye shall have at mine hands, ye shall lie down in sorrow. Is it good dwelling with everlasting burnings, with a devouring Fire? If it be, why then rest in

3. Remedy.

Isa. 50 ult.

in your Duties still ; if otherwise, then see
that you center only in the bosom of Christ

The Fourth Remedy.

4. Remedy.

Jer. 50. 6.

Against this Device of Satan, is, To dwell much upon the necessity and excellency of that resting place that God hath provided for you, above all other resting places. Himself is your resting place; his free Mercy and love is your resting place; the pure, glorious, matchless, and spotless Righteousness of Christ is your resting place. Ah! It is sad to think, that most Men have forgotten their resting place, as the Lord complains. *My people have been as lost sheep, their shepherds have caused them to go astray, and have turned them away to the Mountains. They have gone from mountain to hill, and forgotten their resting place.* So poor Souls that see not the excellency of that resting place that God hath appointed for their Souls to lie down in, they wander from mountain to hill, from one duty to another, and here they will rest, and there they will rest, but Souls that see the excellency of that resting place that God hath provided for them, they will say farewel prayer, farewel hearing, farewel fasting, &c. I will rest no more in you, but now I will rest only in the bosom of Christ, the love of Christ, the righteousness of Christ.

The Third Thing to be shewed, is,

*The several Devices that Satan hath to keep
Souls in a sad, doubting, questioning,
and uncomfortable Condition.*

THough he can never rob a Believer of
his Crown, yet such is his malice and
envy, that he will leave no Stone unturned,
no means unattempted to rob them of
their comfort, and peace, to make their
life a burden and a Hell unto them, to
cause them to spend their Days in sorrow
and mourning, in sighing and complaining,
in doubting and questioning; surely we
have no interest in Christ, our Graces are
not true, our hopes are the hopes of Hy-
pocrites; our confidence is our Presump-
tion; our enjoyments are our Delu-
sions, &c.

I shall shew you this in some Particu-
lars, &c.

from the present of us, yet he hath
them from the Damning Power of sin.
most time spent in and gone were ne-
ver born together, neither will sin and
grace be together; yet while a believer
dwells in this world, they must live to-
gether, they must keep house together.

A Christian
should wear
Christ in his
Bosom, as a
flower to be
Blessed: Brod-
ford is one of
his Epistles.
saith thus: O
Lord, some-
times methinks
I feel it so
with me, that
there were no
difference be-
tween my
heart, and the
wicked, I
have a blind
mind as they,
a stout stub-
born rebbi-
ous hard heart
as they, and
so he goes on,
&c.

The

The First Device that Satan hath to keep Souls in a sad, doubting, and questioning Condition, and so making their Life a Hell, is,

A Christian should wear Christ in his Bosom, as a flower of delight; for he is a whole Paradise of Delight; he that minds not Christ more than his Sin, can never be thankful, and fruitful, as he should.

I, wicked, blind, as they, about this

1. Remedy.

BY causing them to be still poring, and musing upon sin; to mind their sins, more than their Saviour; yea, so to mind their sins, as to forget, yea to neglect their Saviour; that as the Psalmist speaks, *The Lord is not in all their thoughts.* Their eyes are so fixt upon their Disease, that they cannot see the Remedy though it be near. And they do so muse upon their debts, that they have neither mind nor heart to think of their Surety, &c.

Now the Remedies against this Device, are these,

The First Remedy.

IS, for weak Believers to consider, That tho' Jesus Christ hath not freed them from the presence of sin, yet he hath freed them from the Damnatory Power of sin. It's most true, that sin and grace were never born together, neither shall sin and grace die together; yet while a believer breaths in this World, they must live together, they must keep house together.

Christ

Christ in this Life will not free any Believer from the presence of any one Sin, though he doth free every Believer from the damning power of every sin. *There is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* The Law cannot condemn a Believer, for Christ hath fulfilled it for him; Divine Justice cannot condemn him, for that Christ hath satisfied; his sins cannot condemn him, for they in the blood of Christ are pardoned; and his own Conscience (upon righteous grounds) cannot condemn him, because Christ that is greater than his Conscience hath acquitted him.

The Second Remedy.

Against this Device of Satan, is, To consider, that though Jesus Christ hath not freed you from the molesting, and vexing power of sin, yet he hath freed you from the reign and dominion of sin. Thou sayest that sin doth so molest and vex thee, that thou canst not think of God, nor go to God, nor speak with God. Oh! But remember, 'tis one thing for sin to molest and vex thee, and another thing for sin to reign, and have dominion over thee. *For sin shall not have dominion over you; for ye are not under the*

Peccata enim non nocent, si non placeant.

My sins hurt me not, if they like me not.

Sin is like that wild Fig-tree, or Ivy in the wall, cut off stump, body, bough, and branches, yet some strings or other will grow out again, till the wall be pluckt down.

2. Remedy.

The Primitive Christians chose rather to be thrown to Lyons without, than left to Lusts within.

Ad Leonem magis quam Leonem, saith Tertullian.

Rom. 6. 14.

Dan. 7. 12.

'Tis a sign
that sin hath
not gained
your consent,
but commit-
ted a rape up-
on your Souls,
when you cry
out to God.

If the ravished
Virgin under
the Law cried
out, she was
guiltless.

Deut. 22. 27.
So when sin
plays the Ty-
rant over the
soul, and the
soul cries out
'tis guiltless,
those sins shall
not be charg'd
upon the soul.

Law, but under Grace. Sin may rebel, but it shall never raign in any Saint. It fareth with Sin in the regenerate, as with those Beasts that *Daniel* speaks of, *That had their Dominion taken away, yet their lives were prolonged for a season, and a time.*

Now Sin raigns in the Soul, when the Soul willingly and readily obeys it, and subjects to its commands, as Subjects do actively obey, and embrace the commands of their Prince. The commands of a King are readily embraced and obeyed by his Subjects; but the commands of a Tyrant are embraced and obeyed unwillingly. All the service that is done to a Tyrant, is out of violence, and not out of obedience. A free and willing subjection to the commands of Sin, speaks out the Soul to be under the raign and dominion of Sin; but from this plague, this hell, Christ frees all Believers. Sin cannot say of a Believer, as the Centurion said of his Servants, *I bid one go, and he goeth, and to another come, and he cometh, and to another, do this, and he doth it.* No, the heart of a Saint riseth against the commands of sin, and when Sin would carry his Soul to the Devil, he hailes his Sin before the Lord, and cries out for Justice. Lord, saith the believing Soul, sin plays the Tyrant, the Devil in me; it would have me to do that which makes against thy Holiness, as well

well as against my happiness; against thy Honour and Glory, as my Comfort and Peace; therefore do me Justice thou righteous Judge of Heaven and Earth, and let this Tyrant sin die for it, &c.

The Third Remedy.

Against this Device of Satan, is, Constantly to keep one eye upon the Promises of Remission of Sin, as well as the other eye upon the inward Operations of sin. This is a most certain truth, that God would graciously pardon those Sins to his People, that he will not in this life fully subdue in his People. Paul prays thrice; i. e. often to be delivered from the thorn in the flesh; all he can get is, *my Grace is sufficient for thee*, I will graciously pardon that to thee, that I will not conquer in thee, saith God. *And I will cleanse them from all their Iniquity, whereby they have sinned against me, and whereby they have transgressed against me; I even I am he that blotter out thy transgressions for mine own sake, and will not remember thy Sins.*

Ah! You lamenting Souls, that spend your Days in sighing and groaning under the sense and burden of your sins, why do you deal so unkindly with God, and so injuriously with your own Souls as not to cast an Eye upon those precious Promises of

O 3

Remission

3. Remedy.

Isa. 44. 22.

Mic. 7. 18, 19.

Col. 2. 13, 14.

The Promises of God are a precious book, every Leaf drops myrrh and mercy.

Though the weak Christian cannot open, read, and apply them.

Christ can and will apply them to their Souls.

Jer. 33. 8.

Isa. 43. 25.

An Hebrew Particle, and notes a constant, a continued act of God; I, I am he, blotting out thy trans-

gressions to
day, and to
morrow, &c.

remission of Sin, which may bear up and
refresh your Spirits in the darkest Night
and under the heaviest burden of Sin.

The Fourth Remedy.

4. Remedy.

2 Cor. 5. 21.

Christ was

(*Peccatorum*

maximus) the

greatest of sin-

ners by impu-

tation and re-

putation.

Isa. 53. 5, 6.

A Gainst this Device of Satan, is, To
look upon all your Sins, as charged
upon the account of Christ, as debts which
the Lord Jesus hath fully satisfied; and in-
deed were there but one farthing of that
debt unpaid, that Christ was engaged to
satisfie, it would not have stood with the
unspotted Justice of God, to have let him
come into Heaven, and sit down at his own
right hand; But all our debts by his death
being discharged, we are freed, and he is
exalted to sit down at the right hand of
his Father, which is the top of his glory,
and the greatest pledge of our felicity: For
he hath made him to be sin for us that knew
no sin, that we might be made the righteous-
ness of God in him, saith the Apostle. All our
sins were made to meet upon Christ, as that
evangelical Prophet hath it. *He was wound-
ed for our transgressions, he was bruised for
our iniquities, the chastisement of our Peace
was upon him, and with his stripes we are
healed. All we like sheep have gone astray, we
have turned every one to his own way, and the
Lord hath laid on him the Iniquity of us all,
or as the Hebrew hath it. He hath made the
iniquity*

iniquity of us all to meet in him. In Law we know, that all the Debts of the Wife are charged upon the Husband: Saith the Wife to one, and to another, if I owe you any thing, go to my Husband; so may a Believer say to the Law, and to the Justice of God, If I owe you any thing, go to my Christ, who hath undertaken for me: I must not sit down discouraged under the apprehensions of those debts, that Christ to the utmost farthing hath fully satisfied. Would it not argue much weakness, I had almost said, much madness, for a debtor to sit down discouraged, upon his looking over those debts, that his surety hath readily, freely and fully satisfied. The sense of his great love should engage a man for ever to love, and honour his surety, and to bless that hand that hath paid the debt, and cross the Books, &c. But to sit down discouraged when the debt is satisfied, is a sin that bespeaks Repentance.

Christ hath cleared all reckonings betwixt God and us. You remember the Scape-Goat, Upon his head all the iniquities of the Children of Israel and all their transgressions and all their sins, were confessed and put, and the Goat did bear upon him all their iniquities, &c. Why, the Lord Jesus is that blessed Scape-goat upon whom all our sins were laid, and who alone hath carried our sins away into the Land of forgetfulness, where

Christ hath the greatest worth and wealth in him; as the worth and value of many pieces of Silver is in one piece of Gold, so all the Excellencies scattered abroad in the Creatures, are united to Christ.

All the whole Volume of Perfections, which are spread through heaven and earth are epitomized in him.

Lev. 16. 21.

Christ is (*Canalis gratiae*) the Channel of Grace from God.

The Bloods of Abel, for so the Hebrew hath it (as if the Blood of one Abel had so many tongues as drops) cried for vengeance against Sin, but the Blood of Christ cries louder for the pardon of sin.

Remedy.

Augustine saith, That the first, second, and third vertue of a Christian is Humility.

they shall never be remembered more. A Believer under the guilt of his Sin may look the Lord in the face, and sweetly plead thus with him. 'Tis true Lord, I owe thee much, but thy Son was my Ransom my Redemption; his blood was the price he was my Surety, and undertook to answer for my sins; I know thou must be satisfied, and Christ hath satisfied thee to the utmost Farthing; not for himself, for what sins had he of his own? But for mine they were my debts that he satisfied for, be pleased to look over the Book, and thou shalt find that 'tis crossed by thine own hand, upon this very account, that Christ hath suffered, and satisfied for them.

The Fifth Remedy.

Against this Device of Satan, is, solemnly to consider of the Reasons why the Lord is pleased to have his People exercised, troubled, and vexed with the operations of sinful Corruptions, and they are these. Partly to keep them humble and low in their own Eyes; and partly to put them upon the use of all Divine helps, whereby sin may be subdued, and mortified; and partly that they may live upon Christ for the perfecting the work of Sanctification; and partly to wean them from things below, and to make them heart-

heart-sick of their absence from Christ, and to maintain in them bowels of Compassion towards other, that are subject to the same Infirmities with them, and that they may distinguish between a state of Grace, and a state of Glory; and that Heaven may be more sweet to them in the close. Now doth the Lord upon these weighty Reasons suffer his People to be exercised and molested with the Operations of sinful Corruptions? Oh! Then let no Believer speak, write, or conclude bitter things against his own Soul, and Comforts, because that Sin troubles and vexes his righteous Soul, &c. but lay his hand upon his mouth and be silent, because the Lord will have it so, upon such weighty ground as the Soul is not able to withstand.

The Sixth Remedy.

Against this Device of Satan, is, solemnly to consider, That Believers must repent for their being discouraged by their Sins. Their being discouraged by their Sins will cost them many a Prayer, many a Tear, and many a Groan: And that because their Discouragements under Sin flow from ignorance and unbelief: It springs from their ignorance of the riches, freeness, fulness and everlastingness of Gods love; and from their ignorance of the

Lilmed Ielamed, we therefore learn, that we may teach, is a Proverb among the Rabbins. After the Trojans had been wandering, and tossing up and down the Mediterranean Sea as soon as they espied Italy, they cried out with exulting joy, Italy, Italy; So will Saints when they come to Heaven.

6. Remedy.

God never gave a Believer a new heart, that it should always lie a bleeding, and that it should always be rent and torn in pieces with discouragements.

the power, glory, sufficiency, and efficacy of the death and sufferings of the Lord Jesus Christ: And from their ignorance of the worth, glory, fulness, largeness, and compleatness of the righteousness of Jesus Christ: And from their ignorance of the real, close, spiritual, glorious, and inseparable Union that is between Christ and their precious Souls. Ah! Did precious Souls know and believe the truth of these things, as they should, they would not be down dejected and overwhelmed under the sense and operation of sin, &c.

The Second Device that Satan hath to keep Souls in a sad, doubting and questioning Condition is,

2. Device.

BY working them to make false definitions of their graces; Satan knows, that as false definitions of Sin wrong the Soul one way, so false definitions of Grace wrong the Soul another way.

I will instance only in Faith; Oh! How doth Satan labour might and main to work Men to make false definitions of Faith? Some he works to define Faith too high, as that it is a full Assurance of the love of God to a mans Soul in particular, or a full Perswasion of the pardon and remission of a mans own sins in particular. Saith Satan, what dost thou talk of Faith?

Faith

Faith is an Assurance of the Love of God, and of the pardon of sin, and this thou hast not; thou knowest thou art far off from this, therefore thou hast no Faith. And by drawing men to make such a false definition of Faith, he keeps them in a sad, doubting, and questioning Condition, and makes them spend their days in sorrow and sighing, so that tears are their drink and sorrow is their meat, and sighing is their work all the day long, &c.

The Philosophers say, there are eight degrees of heat, we discern three. Now if a man should define heat only by the highest degree, then all other degrees will be cast out from being heat: So if Men shall define Faith only by the highest degrees, by assurance of the love of God, and of the pardon of his Sins in particular; what will become of lesser Degrees of Faith?

If a man should define a man to be a living man, only by the highest and strongest demonstrations of Life, as laughing, leaping, running, working, walking, &c. would not many thousands, that groan under internal and external weaknesses, and that cannot laugh, nor leap, nor run, nor work, nor walk, be found dead men by such a definition, that yet we know to be alive? 'Tis so here, and you know how to apply it, &c.

Now

Now the Remedies against this Device
are these:

The First Remedy.

1. Remedy.

Eph. 2. 6.

A Gainst this Device of Satan, is, to
lemly to consider, That there may
be true Faith, yea, great measures of Faith
where there is no Assurance. The Cana-
nite Woman in the Gospel had strong faith,
yet no Assurance that we read of. The
things have I written unto you (saith John)
that believe on the name of the Son of God,
that ye may know that ye have eternal Life,
and that ye may believe on the name of the
Son of God. In these words you see, that they
did believe, and had eternal life, in respect
of the Purpose and Promise of God, and
in respect of the seeds and beginnings of it
in their Souls; and in respect of Christ their
head, who sits in Heaven as a publick Per-
son, representing all his chosen ones, Who
hath raised us up together, and made us
together in heavenly places in Christ Jesus;
and yet they did not know that they had
eternal Life. 'Tis one thing to have a
right to Heaven, and another thing to
know it; 'tis one thing to be beloved, and
another thing for a man to know, that he
is beloved; 'tis one thing for God to
write a Mans name in the Book of Life,

and another thing for God to tell a Man
that his name is written in the Book of
life, and to say to him, Rejoice, because thy
name is written in heaven. So Paul, in whom
I also trusted, after ye heard the Word of
truth, the Gospel of your Salvation in whom
also after ye believed, ye were sealed with
the holy Spirit of Promise. So Micah, rejoice
against me, O my enemy, for when I shall
fall, I shall rise; when I shall sit in dark-
ness, the Lord shall be a light unto me; I will
see the Indignation of the Lord, because I
have sinned, &c. or, The sad countenance of
God, as the Hebrew hath it, This Soul had
no assurance, for he sits in darkness and was
under the sad countenance of God, and yet
had strong faith; as appears in those words.
When I fall, I shall rise; when I sit in dark-
ness, the Lord shall be a light unto me. He
will bring me forth to the light, and I
shall behold his righteousness. And let this
be the first Answer.

The Second Remedy.

Against this Device of Satan, is, so-
lemnly to consider, That God in the
Scripture doth define Faith otherwise.
God defines Faith to be a receiving of
Christ: As many as received him, to them he
gave this Priviledge, to be the Sons of God.
To as many as believed on his name; to be a
cleaving

Eph. 1. 12.

So those in
Isa. 50. 10. had
Faith, though
they had no
Assurance.

Mic. 7. 8, 9.

3. Remedy.

2. Remedy.

John 1. 12.

Acts 11. 23.

Mat. 11. 28.
John 6. 37.
Heb. 7. 25, 26.
Ila. 3. 4.

Mat. 11. 28.
John 6. 37.
Heb. 7. 25, 26.
Ila. 3. 4.

3. Remedy.

Mat. 6. 30.
Chap. 14. 31.
Chap. 16. 8.
Luke 12. 28.

Chap. 14. 31.

Mat. 6. 30.
Chap. 14. 31.

cleaving of the Soul unto God, though
joy but Afflictions attend the Soul. Yet
the Lord defines Faith to be a coming to
God in Christ, and often to a resting, and
staying, or rolling of the Soul upon Christ.
'Tis safest and sweetest to define as God
defines, both vices and graces; this is the
only way to settle the Soul; and to secure
it against all the wiles of Men and Devils,
who labour by false Definitions of Grace
to keep precious Souls in a doubting, stag-
gering and languishing Condition, and to
make their Lives a burden, a Hell unto
them.

The Third Remedy.

Against this Device of Satan, is, first
only to consider this, That there
may be true Faith, where there is much
doubting, witness those frequent sayings
of Christ to his Disciples, *Why are ye
fraid, O ye of little Faith?* Persons may be
truly believing, who nevertheless are
sometimes doubting: In the same Persons
(that the forementioned Scriptures speak
of) you may see their Faith commended,
and their doubts condemned, which doubt
necessarily suppose a presence of both.

The Fourth Remedy.

Against this Device of Satan, is, solemnly to consider. That assurance is an effect of Faith, therefore it cannot be Faith. The cause cannot be the effect, nor the root the Fruit, as the effect flows from the Cause, the fruit from the Root, the stream from the Fountain, so doth the Assurance flow from Faith. This Truth I will make good thus.

The Assurance of our Salvation and Pardon of Sin doth primarily arise from the witness of the Spirit of God, that we are the Children of God: And the Spirit never witnesseth this till we are Believers; for we are Sons by Faith in Christ Jesus: therefore Assurance is not Faith but follows it, as the effect follows the Cause.

Again, No man can be assured and persuaded of his Salvation, till he be united to Christ, till he be ingrafted into Christ; and a man cannot be ingrafted into Christ till he hath Faith; he must first be ingrafted into Christ by Faith, before he can have Assurance of his Salvation; which doth clearly evidence, That Assurance is not Faith, but an effect and fruit of Faith, &c.

Again, Faith cannot be lost, but Assurance may, therefore Assurance is not Faith. Though Assurance be a precious flower in the

4. Remedy.

Eph. 1. 13.

Gal. 4. 6.

Psal. 51. 12.
Psal. 39. 6. 7.

Can. 5. 6.

Ila. 8. 17.

There are many thousand precious Souls of whom this World is not worthy, that have the faith of reliance, and yet want assurance, and the effects of it: as high joy, glorious peace and vehement longings after the coming of Christ.

the Garden of a Saint, and is more infinitely sweet and delightful to the Soul, than all outward comforts and contents; yet 'tis but a flower that is subject to fade, and to lose its freshness and beauty, as Saints by sad experience find, &c.

Again, A man must first have Faith, before he can have assurance, therefore assurance is not Faith, and that a man must first have faith, before he can have assurance, is clear by this; a man must first be saved, before he can be assured of his Salvation, for he cannot be assured of that which is not; and a man must first have a saving Faith, before he can be saved by Faith; for he cannot be saved by that which he hath not; therefore a Man must first have Faith, before he can have assurance, and so it roundly follows, that assurance is not Faith, &c.

The Third Device that Satan hath to keep the Soul in a sad, doubting, and questioning Condition, is,

3. Device.

Psal. 77. 7, 11.

Psal. 88. 1. ult.

Psal. 73. 2, 23.

BY working the Soul to make false Inferences from the cross, actions of Providence. Saith Satan, dost thou not see how Providence crosses thy Prayers and crosses thy Desires, thy Tears, thy Hopes, thy Endeavours? Surely if his love were toward thee, if his Soul did delight, and

and take pleasure in thee, he would not deal thus with thee, &c.

Now the Remedies against this Device are these:

The first Remedy.

Against this Device of Satan, is, solemnly to consider, That many things may be cross to our desires, that are not cross to our good, *Abraham, Jacob, David, Job, Moses, Jeremiah. Jonah, Paul, &c.* met with many things that were contrary to their desires, and endeavours, that were not contrary to their good, as all know, that have wisely compared their desires and endeavours, and Gods actings together. Physick often works contrary to the Patients desires, when it doth not work contrary to their good.

I remember a story of a godly man, who had a great desire to go to *France*, and as he was going to take shipping, he broke his leg; and it pleased Providence so to order it, that the ship that he should have gone in, at that very same time was cast away, and not a man saved, and so by breaking a bone, his live was saved. Though Providence did work Cross to his desires, yet it did not work cross to his good, &c.

1. Remedy.

The *Circumcellians*, being not able to withstand the preaching and writing of *Augustine*, sought his destruction, having beset the way he was to go to his Visitation, but by Gods providence he missing his way, escaped the danger.

The second Remedy.

2. Remedy.

Jer. 31. 18. 19.
20.

Gods providential hand may be with persons, when his heart is set against them

Gods providential hand was for a time with Saul, Haman, Ashur, and Fehu, and yet his heart was set against them.

No man knoweth love or hatred by all that is before him.
Eccl. 9. 1, 2.

Against this Device of Satan, is, solemnly to consider, that the hand of God may be against a Man, when the love and heart of God is much set upon a Man. No Man can conclude how the heart of God stands by his hand. The hand of God was against Ephraim, and yet his love, his heart was dearly set upon Ephraim. *I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: Turn thou me, and I shall be turned, for thou art the Lord my God. Surely, after that I was returned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed yea, even confounded, because I did bear the reproach of my youth. Ephraim is my dear Son, he is a pleasant Child, for since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him, I will surely have mercy upon him saith the Lord.*

God can look fowrly, and chide bitterly and strike heavily, even where, and when he loves dearly. The hand of God was very much against Job, and yet his love, his heart was very much set upon Job, as you may see by comparing Chap. 1. and 2. with 41. and 42. The hand of God was fore against

David

David and Jonab, when his heart was much
set upon them. He that shall conclude,
That the heart of God is against those that
his hand is against, will condemn the ge-
neration of the just, whom God unjustly
would not have condemned.

The third Remedy.

Against this Device of Satan, is, To
consider, That all the cross provi-
dences that befall the Saints, are but in or-
der to some noble good, that God doth
intend to prefer upon them. Providence
brought cross to *David's* desire, in taking
away the Child sinfully begotten, but yet
not cross to more noble good; for was
it not far better for *David* to have such a
legitimate Heir as *Solomon* was, than that
Bastard should wear the Crown, and sway
the Scepter?

Joseph you know was sold into a far
country, by the envy and malice of his
brethren, and afterwards imprisoned be-
cause he would not be a prisoner to his
mistresses lusts; yet all these providences
did wonderfully conduce to his advance-
ment, and the preservation of his fathers
family, which was then the visible Church
of Christ. It was so handled by a noble
hand of providence, that what they
ought to decline, they did promote. *Jo-*

3. Remedy.

Joseph was therefore sold by his Brethren that he might not be worshipped, and he was therefore worshipped, because he was sold.

David was designed to a King, Oh the straits, troubles, and deaths that runs through before he feels the weight of the Crown: and all this was but in order to the sweetning of his Crown, and to setting of it more firmly and gloriously upon his head. God did so contrive it that *Jonah's* offence, and those cross actions of his that did attend it, should advance that end which they seemed most directly to oppose: *Jonah* he flies to *Tarsus*, then cast into the sea, then saved by miracle. Then the Mariners (as it is very probable) who cast *Jonah* into the Sea declared to the *Ninevites* what had happened; therefore he must be a man sent of God, and that his threatnings must be believed, and hearkned to; and therefore they must repent, and humble themselves that the wrath threatned might not be executed, &c.

The motions of Divine providence are so dark, so deep, so changeable, that the wisest and noblest souls cannot tell what conclusions to make.

The fourth Remedy.

4. Remedy.

Against this Device of Satan, is seriously to consider, That all strange, dark, deep, and changeable providences that believers meet with, further

urther them in their way to Heaven, in
 their journey to happiness. Divine Wis-
 dom and love will so order all things
 here below, that they shall work for the
 al, internal, and external good of them
 that love him. All the rugged providences
 that *David* met with, did contribute to
 the bringing of him to the Throne. And
 the rugged providences that *Daniel*
 and the *three Children* met with, did con-
 tribute to their great advancement. So all
 the rugged providences that Believers
 meet with, they shall all contribute to the
 lifting up of their souls above all things,
 above God. As the waters lifted up *No-*
ah's Ark nearer heaven; and as all the
 stones that were about *Stephens* ears, did
 not knock him the closer to Christ, the
 Corner-Stone; so all the strange, rugged
 providences that we meet with, they shall
 lift us nearer heaven, and knock us near-
 er to Christ, that precious Corner-stone.

The fourth Device that Satan hath to keep
 souls in a sad, doubting, and question-
 ing condition, is,

BY suggesting to them, that their graces
 are not true, but counterfeit: Saith
 Satan, all is not gold that glisters, all is
 not free grace that you count grace. that
 you call grace. That which you call
 faith,

Oresius speak-
 ing of *Valenti-*
nian, saith,
 He that for
 Christs name
 sake, had lost
 a Tribune-
 ship, within a
 while after
 succeeded his
 persecutor in
 the Empire.

4. Device.

Yet it must be granted, That many a fair flower may grow out of a stinking root, and many sweet dispositions and fair actions may bewhere there is only the corrupt root of nature

faith is but a fancy; and that which we call zeal, is but unnatural heat and passion; and that light you have, 'tis but common, 'tis short to what many have attained to, that are now in hell, &c. Satan doth not labour more mightily to perswade hypocrites that their graces are true, when they are counterfeit, than he doth to perswade precious souls that their graces are counterfeit, when indeed they are true, and such as will abide the touchstone of Christ, &c.

Now the Remedies against this Device of these.

The first Remedy.

I. Remedy.

Against this Device of Satan, is, firstly to consider, That grace is taken two ways.

1. 'Tis taken for the gracious good will and favour of God, whereby he is pleased of his own free love to accept of some man for Christ for his own. This some call the first grace, because 'tis the fountain of all other graces, and the spring from whence they flow, and it's therefore called grace, because it makes a man gracious with God, but this is only in God.

2. Grace is taken for the gifts of grace, and they are of two sorts; common, and Special.

Some are common to Believers, and hypocrites, as a gift of knowledge, a gift of prayer, &c.

Some are special graces, and they are proper, and peculiar to the Saints, as faith humility, meekness, love, patience, &c.

Gal. 5. 22, 23.

The second Remedy.

Against this Device of Satan, is, wisely to consider the differences betwixt renewing grace, and restraining grace? betwixt sanctifying grace, and temporary grace; and this I shall shew you in these Ten particulars.

2. Remedy.

1. True grace makes all glorious within and without. *The Kings Daughter is all glorious within, her rayment is of wrought gold.* True grace makes the understanding glorious, the will glorious, the affections glorious; it casts a general glory upon all the noble parts of the Soul; *The Kings daughter is all glorious within.* And as it makes the inside glorious, so it makes the outside glorious, *Her cloathing is of wrought gold.* It makes men look gloriously, and speak gloriously, and walk and act gloriously, so that vain Souls shall be forced to say, that these are they that have seen Jesus. As Grace is a Fire to burn up and consume the dross and filth of the Soul, so it is an Ornament to beautifie and adorn the Soul.

God brings not a pair of scales to weigh our graces, but a Touch-stone to try our graces. Purity, preciousness, and holiness, is stamp upon all saving graces.

Acts 15. 9.

2 Pet. 1. 1.

Jude 20.

Acts 4. 8, 52.

2 Cor. 5. 17.

new creation,
new Adam
new Cove-
nant, new
Paradise. new
Lord new
Law, new
hearts, and
new natures
go together.

Acts 9.

Luke 7.

2 Cor. 4. 18.

Chap. 11.

Heb. 15.

Prov. 24.

A Saint bath
his feet where
other mens
heads are,
Mat 6.

True grace makes all new, the inside new and the outside new. *If any man be in Christ he is a new creature*, but temporary grace doth not this. True grace changes the very nature of a man, moral vertue doth only restrain, or chain up the outward man, it doth not change the whole man. A Lyon in a grate, is a Loyn still, he is restrained, but not changed; for he retains his Lyon-like nature still: So temporary graces restrain many men from this and that wickedness, but it doth not change, and turn their hearts from wickedness: But now true grace that turns a Lyon into a Lamb, as you may see in *Paul*, and a notorious strumpet into a blessed and glorious penitent, as you may see in *Mary Magdalen*, &c.

2. The objects of true grace are supernatural. True grace is conversant about the choicest and the highest objects; about the most soul-enobling, and soul-greatning objects, as God, Christ, precious promises that are more worth than a world, and a Kingdom that shakes not, a Crown of glory that withers not, and heavenly treasures that rust not. The objects of temporary grace are low and poor, and alwayes within the compass of reasons reach.

3. True Grace enables a Christian (when he is himself) to do spiritual acti-

ons.

ons with real pleasure and delight. To
souls truly gracious, *Christ's yoke is easy,*
and his burden is light; His commandments
are not grievous, but joyous. I delight in
the Law of God after the inward man, saith
Paul. The blessed man is described by
this *That he delights in the Law of the Lord*
'Tis joy to the just to do judgment, saith Solo-
mon. To a gracious Soul *All the wayes of the*
Lord are pleasantness, and his paths are
peace. But to souls that have but tempora-
ry grace, but moral vertues, religious ser-
vices are a toil, not a pleasure; a burden,
and not a delight: *Wherefore have we fast*
ed (say they) and thou seeest not? Wherefore
have we afflicted our souls, and thou takest no
knowledge, &c. Ye have said (say those in
Malachi) it is vain to serve God, and what
profit is it that we have kept his ordinances,
and that we have walked mournfully before
the Lord of Host? When will the new Moon be
gone (say those in Amos) that we may sell
corn, & the sabbath, that we may set forth
wheat, making the Ephah small & the Shekel
great, and falsifying the ballances, by deceit.

4. True grace makes a man most care-
ful, and most fearful of his own heart, it
makes him most studious about his own
heart, informing that, examining that, and
watching over that; but temporary grace,
moral vertues, make men more mindful
and careful of others, to instruct them and
counsel

Mat. 11. 30.

1 John 5. 3.

Rom. 7. 22.

Psal. 1. 2.

Prov. 21. 15.

Isa. 58. 3.

Mal. 3. 14.

Amos 8. 5.

Psal. 51. 10.

and 119. 36.

80. and 139.

23. and 86. 11.

Mat. 23.

counsel them and stir up them, and watch over them, &c. which doth with open mouth demonstrate, that their graces are not saving, and peculiar to Saints, but that they are temporary, and no more than Judas, Demas, and the Pharisees had, &c.

Psal. 119. 140.

Psal. 44. 17, 18, 19.

Grace is a panoply against all trouble and a paradise of all pleasures.

Mat. 13. 20, 21

5. Grace will work a mans heart to love and cleave to the strictest and holiest ways and things of God, for their purity and sanctity, in the face of all dangers and hardships. *Thy word is very pure, therefore thy servant loveth it.* Others love it and like it, and follow it, for the credit, the honour, the advantage that they get by it, but I love it for the spiritual beauty and purity of it. So the Psalmist, *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant. Our heart is not turned back neither have our steps declined from thy way. Though thou hast sore broken us in the place of Dragons. and covered us with the shadows of Death. But temporary grace, that will not bear up the soul against all oppositions and discouragements in the ways of God, as is clear by their Apostasy in John 6. and by the stony grounds falling away. &c.*

6. True grace will enable a man to step over the worlds Crown, to take up Christs Cross; to prefer the Cross of Christ above the glory of this world. It enabled *Abraham* and *Moses*, and *David*, with those other

other Worthies in Heb. 11. to do so.

Godfrey of Bullen, first King of Jerusalem, refused to be crowned with a Crown of gold, saying, *That it became not a Christian there to wear a Crown of gold, where Christ had worn a Crown of thorns.* Oh! but temporary grace cannot work the soul to prefer Christ's Cross above the worlds Crown; but when these two meet, a temporary Christian steps over Christs Cross to take up, and keep up the worlds Crown. *Demas hath forsaken us to embrace this present world.* So the young man in the Gospel had many good things in him, he bid fair for Heaven, and came near to Heaven but when Christ sets his Cross before him, he steps over that to enjoy the worlds Crown. When Christ bid him, *Go and sell all that he had, and give to the poor, &c.* he went away sorrowful, for he had great possessions. If Heaven be to be had upon no other terms, Christ may keep his Heaven to himself, hee'l have none, &c.

7. Sanctifying grace, renewing grace, puts the soul upon spiritual Duties, from spiritual and intrinsecal motives, as from the sense of Divine love, that doth constrain the soul to wait on God, and to act for God; and the sense of the excellency and sweetness of communion with God, and the choice and precious discoveries that the soul hath formerly had of the beauty

Few are of Jerom's mind, that had rather have St. Pauls Coat with his heavenly graces than the Purple of Kings with their Kingdoms.

2 Tim. 4. 10.
Mat. 19. 20,
21, 22.

The King of Navar told Beza, That in the cause of Religion he would lanch no further into their Sea, than he might be sure to return safe to the Haven

As what I have, if offered to thee, pleaseth not thee, O Lord, without my self, so the

good things we have from thee, though they may refresh us, yet they satisfy us not without thy self. *Burn*

It is an excellent speech of Bernard (*Bonus es Domine, anima querenti; quid invenienti?*) Good art thou, O Lord, to the soul that seeks thee; what art thou then to the soul that finds thee?

beauty and glory to God, whilst it hath been in the service of God. The good looks, the good words, the blessed Love-letters, the glorious kisses, and the sweet embraces that gracious souls have had from Christ in his service, do provoke and move them to wait upon him in holy duties: Ah! but restraining grace, temporary grace, that puts men upon religious duties, only from external motives, as the care of the creature, the eye of the creature, the rewards of the creature, and the keeping up of a name among the creatures, and a thousand such like considerations, as you may see in *Saul, Jeshu, Judas, Demas*, and the *Scribes and Pharisees*, &c.

The Abbot in *Melancthon* lived strictly and walked demurely, and and look't humbly, so long as he was but a Monk, but when by his seeming extraordinary sanctity he got to be Abbot, he grew intolerable proud and insolent; and being asked the reason of it, confessed, *That his former lowly look was but to see if he could find the keys of the Abby*. Such poor, low, vain motives work temporary souls to all the service they do perform, &c.

8. Saving grace, renewing grace, will cause a man to follow the Lord fully in the desertion of all sin, and in the observation of all Gods precepts. *Joshua and Caleb*

Caleb followed the Lord fully; *Zachariah* and *Elizabeth* were righteous before God, and walking in all the Commandments and Ordinances of the Lord blameless. The Saints in the *Revelation* are described by this, that *they follow the Lamb whithersoever he goe*: But restraining grace, temporary grace cannot enable a man to follow the Lord fully: All that temporary grace can enable a man to do, is to follow the Lord partially, unevenly, and haltingly, as you may see in *Jehu*, *Herod*, *Judas* and the *Scribes* and *Pharises*, who paid tyth of Mint, and Anise, and Cummin, but omitted the weighty matters of the Law, Judgment, Mercy, and Faith, &c.

True grace works the heart to the hatred of all sin, and to the love of all truth it works a man to the hatred of those sins that for his blood he cannot conquer, and to loath those sins that he would give all the world to overcome: So that a soul truly gracious can say, Though there be no one sin mortified and subdued in me, as it should, and as I would, yet every sin is hated and loathed by me. So a Soul truly gracious can say, Though I do not obey any one command as I should, and as I would, yet every word is sweet, every command of God is precious; I dearly prize, and greatly love those commands that I cannot obey, though there be many

Numb. 14. 7

נלמן
Hath fulfilled after me. A Metaphor taken from a Ship under sail, that is strongly carried with the wind, as fearing neither Rocks nor Sands.

Luke. 1. 5, 6.

Rev. 14. 4.

Mat. 23. 23.

Psal 119. 104. 128.

I had rather go to Hell pure from sin, than to Heaven polluted with that filth, saith *Anselm*.

Da quod jubes
& jube quod vis. Give what thou commandest, and command what thou wilt.

Psal. 119. 119. 127, 167.

ny Commands that I cannot in a strict sense fulfil, yet there is no command I would not fulfil, that I do not exceedingly love. *I love thy commandments above gold, above fine gold. My soul hath kept thy testimonies, and I love them exceedingly.*

9. True grace leads the soul to rest in Christ, as in his (*summum bonum*) cheifest good; it works the soul to centre in Christ, as in his highest and ultimate end. *Whether should we gr, thou hast the words of eternal life. My beloved is white & ruddy, the cheifest of 10 thousand. I found him whom my soul loved, I held him and would not let him go.* That wisdom a believer hath from Christ, it leads him to centre in the wisdom of Christ; and that love the soul hath from Christ, it leads the soul to centre in the love of Christ; and that righteousness the soul hath from Christ, it leads the soul to rest and centre in the righteousness of Christ. True grace is a beam of Christ, and where it is, it will naturally lead the soul to rest in Christ. The stream doth not more naturally lead to the fountain, nor the effect to the cause than true grace leads the soul to Christ. But restraining grace, temporary grace, works the Soul to centre and rest in things below Christ. Sometimes it works the soul to centre in the praises of the Creator; sometimes to rest in the rewards of the

Crea-

John 6. 68.
Cant. 5, 10.
Cant. 3. 4.
Grace is that
Star that leads
to Christ 'tis
that cloud and
pillar of fire
that leads the
soul to that
heavenly Ca-
naan, where
Christ sits
cheif.
1 Cor. 1. 30.
Phil. 3. 9. ;

Creature; *Verily they have their reward,* saith Christ: and so in an hundred other things, &c.

Mat. 6. 1, 2.
Zech. 7. 5, 6.

10. True grace will enable a soul to sit down satisfied, and contented with the naked enjoyments of Christ. The enjoyment of Christ without honour will satisfy the soul; the enjoyments of Christ without riches, the enjoyments of Christ without pleasures, and without the smiles of Creatures, will content and satisfy the soul. *'Tis enough Joseph is alive.* So saith a gracious soul, though honour is not, and riches are not, and health is not, and friends are not, &c. it is enough that Christ is, that he reigns, conquers and triumphs. Christ is the Pot of *Manna*, the Cruise of Oyl, a bottomless Ocean of all Comfort, Content and Satisfaction; he that hath him, wants nothing; he that wants him, enjoys nothing: *Having nothing* (saith Paul) *and yet possessing all things.* Oh! but a man that hath but temporary grace, that hath but restraining grace, cannot sit down satisfied and contented, under the want of outward comforts. Christ is good with honours, saith such a soul; and Christ is good with riches; and Christ is good with pleasures; and he is good with such and such outward contents. I must have Christ and the world, or else with the young man in the Gospel (in spite of my soul)

Cui cum paupertate bene convenit, pauper non est, saith Seneca, A contented man cannot be a poor man.

Charles the Great, his Motto was, *Christus regnat, vincit, triumphat.* And so 'tis the Saints.

2 Cor 6. 10.
St. Austin upon Psal. 12. brings in God rebuking a discontented Christian thus
What is thy faith? have I promised thee these

things?

Whar, wert thou made a Christian that thou shouldst flourish here in this world?

Content is the deputy of outward felicity, and supplies the place where it is absent. As the Jews throw the Book of *Hester* to the ground before they read it, because the Name of God is not in it, as the Rabbins have observ'd So do Saints in some sense, those mercies wherein they do not read Christs Name and see Christs Heart.

soul) I shall forsake Christ to follow the world. Ah! how many shining professors be there in the world, that cannot sit down satisfied and contented, under the want of this or that outward comfort and content, but are like Bedlams, fretting and vexing raging and madding, as if there were no God, no Heaven, no Hell, nor no Christ to make up all such outward wants to souls. I but a Soul truly gracious can say, In having nothing I have all things, because I have Christ: having therefore all things in him, I seek no other reward, for he is the universal reward. Such a soul can say, nothing is sweet to me without the enjoyment of Christ in it; honours, nor riches, nor the smiles of creatures are not sweet to me no farther than I see Christ, and tast Christ in them. The confluence of all outward good cannot make a heaven of glory in my soul, if Christ who is the top of my glory be absent, as *Absolom* said, *What is all this to me so long as I cannot see the Kings face?* So saith the soul, why do you tell me of this and that outward comfort, when I cannot see his face whom my Soul loves? Why, my honour is not my Christ nor riches is not Christ, nor the favour of the creature is not Christ: let me have him, and let the men of this World take the World, and divide it amongst them

themselves, I prize my Christ above all, I would enjoy my Christ before all other things in the world, his presence will make up the absence of all other comforts; and his absence will darken and embitter all my comforts; so that my comforts will neither taste like comforts, nor look like comforts, nor warm like comforts, when he that should comfort my soul stands afar off, &c. Christ is all, and in all to souls truly gracious; we have all things in Christ, and Christ is all things to a Christian; if we be sick, he is a Physician; if we thirst, he is a Fountain; if our sins trouble us, he is righteousness; if we stand in need of help, he is mighty to save; if we fear death, he is life; if we be in darkness, he is light; if we be weak, he is strength; if we be in poverty, he is plenty; if we desire Heaven, he is the way. The soul cannot say, this I would have, and that I would have; but saith Christ, 'tis in me, 'tis in me eminently, perfectly, eternally.

Luther said, he had rather be in Hell with Christ, than in Heaven without him

Lam. 1. 16.

Col. 3. 11.
None but Christ: none but Christ, said Lambert, lifting up his hands and his fingers ends flaming.

Q

The

The fifth Device that Satan hath to keep souls in a sad, doubting, and questioning Condition, is,

BY suggesting to them, That that conflict that is in them, is not a conflict that is only in Saints, but such a conflict that is to be found in hypocrites, and prophane souls; when the truth is, there is as much difference betwixt the conflict that is in them, and that which is in wicked men, as there is betwixt light and darkness, betwixt heaven and hell. And the truth of this I shall evidence to you in the following particulars.

1. The whole frame of a believers soul is against sin; understanding, will, and affections, all the powers and faculties of the soul are in arms against sin. A covetous man may condemn covetousness, and yet the frame and bent of his heart may be to it; a proud person may condemn pride, and yet the frame of his spirit may be to it; and the drunkard may condemn drunkenness, and yet the frame of his spirit may be to it; a man may condemn stealing and lying, and yet the frame of his heart may be to it. *Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abborest Idols,*

John 8. 44:
The Devil is a
liar, and the
father of it
The Devils
breasts (saith
Luther) are
very fruitfull
with lies.

'Twas a good
saying of him
that said, *Domine libera me
& malo homine
meipso*) Lord
deliver me
from an ill
man my self.
Austin com-
plains, That
men do not
tame the
beasts in their
own bosoms,
Rom. 2. 21, 22.
23.

dost

dost thou commit sacrilege? Thou that makest thy boast of the Law, through breaking the Law, dishonourest thou God? But a Saints will is against it. The evil that I would not do, I do; and his affections are against it, *What I hate I do.*

Rom. 7. 19.

2. A Saints conflict against sin universally, the least as well as the greatest; the most profitable and the most pleasing sin as well as against those that are less pleasing and profitable; he will combat with all, though he cannot conquer one as he should, and as he would. He knows that all sin strikes at Gods holiness, as well as his own happiness; at God's, glory, as well as at his souls comfort and peace.

Psal. 119. 104

I hate every false way

Sinethy, from

NW

which signifies to hate with a deadly and irreconcilable hatred. He knows that all the parts of the old man hath, and doth play the part of a treacherous friend, and a friendly traitor; therefore his heart strikes at all.

He knows that all sin is hateful to God, and that all sinners are traitors to the Crown and dignity of the Lord Jesus. He looks upon one sin, and sees that that threw down *Noah*, the most righteous man in the world; and he looks upon another sin, and sees that that cast down *Abraham*, the greatest believer in the world; and he looks upon another sin, and sees that that threw down *David*, the best King in the world, and he looks upon another sin, and sees that that cast down *Paul* the greatest Apostle in the world. He sees that one sin threw down *Sampson*, the strongest main in the world; another cast down *Solomon* the wisest man in the world, and

The greater the combat is, the greater shall be the following re-

wards, saith
Tertullian.

True hatred is
μῆτις καὶ γόνη
against the
whole kind.

Plutarch re-
ports of one
who would
not be resol-
ved of his
doubts, be-
cause he
would not lose
the pleasure
in seeking for
resolution. So
wicked men
will not be
rid of some
sins because
they would
not loose the
seeming plea-
sure of sinning

John 3. 20.

another *Moses*, the meekest man in the world; and another sin cast down *Job* the patientest man in the world; and this raiseth a holy indignation against all, so that nothing can satisfie and content his soul, but a destruction of all those lust and vermin that vex and wrack his righteous soul; it will not suffice a gracious soul to see Justice done upon one sin, but he cries out for Justice upon all, he would not have some crucified, and others spared, but cries out, Lord crucifie them all, crucifie them all. Oh! but now the conflict that is in wicked men, is partial; they frown upon one sin, and smile upon another; they strike at some sins, yet stroke others; they thrust some out of doors, but keep others close in their bosomes, as you may see in *Jehu, Herod, Judas, Simon Magus, and Demas*. Wicked men strike at gross sins, such as are not only against the Law of God, but against the Laws of Nature and Nations, but make nothing of less sins; as vain thoughts, idle words, sinful motions, petty oaths, &c. They fight against those sins that fight against their honour, profits, pleasures, &c. but make truce with those that are as right hands, and as right eyes to them, &c.

3. The conflict that is in a Saint against sin, is maintained by several arguments; by arguments drawn from the love of God,

God the honour of God, the sweetness and communion with God and from the spiritual and heavenly blessings and privileges that are conferred upon them by God; and from arguments drawn from the blood of Christ, the glory of Christ, the eye of Christ, the kisses of Christ, and the intercession of Christ: And from arguments drawn from the earnest of the Spirit, the seal of the Spirit, the witness of the Spirit, the comforts of the Spirit. Oh! but the conflict that is in wicked men is from low, carnal, and legal arguments, drawn from the eye, ear or hand of the creature, or drawn from shame, hell, curses of the Law, &c.

4. The conflict that is in Saints is a constant conflict, Though Sin and grace were not Born in the Heart of a Saint together and though they shall not dye together, yet whil'st a believer lives, they must conflict together. *Paul* had been 14 years converted, when he cryed out, *I have a Law in my members rebelling against the Law of my mind, & leading me captive to the Law of sin*

Pietro Candiano, one of the Dukes of *Venice*, died fighting against the *Nauratines* with the weapons in his hands; So a Saint lives fighting, and dyes fighting, he stands fighting, and falls fighting, with his spiritual weapons in his hands. But the conflict that is in wicked men is inconstant,

Q 3

now

Though to be kept from sin brings comfort to us, yet for us to oppose sin from spiritual and heavenly Arguments, and God to pardon sin, that brings most glory to God.

2 Cor. 12. 7, 8. 9.

'Twas an excellent saying of *Eusebius Emisenus*, Our Fathers overcome the torrents of the flames, let us overcome the fiery darts of vices.

Considers that the pleasure and sweetness that follows victory over sin, is thousand times beyond that seeming sweetness that is in sin.

2 Pet. 2. 19 20

A Heathen
could say, their
soul is in a
mutiny; a
wicked man
is not friends
with himself,
he and his
Conscience
are at diffe-
rence. *Arist.*

These two,
grace and sin,
are like two

now they fall out with sin, and anon they fall in with sin; now 'tis bitter, anon 'tis sweet! & now the sinner turns from his sin, and anon he turns to the wallowing in sin, as the swine doth to the wallowing in the mire. One hour you shall have him praying against sin, as if he feared it more than hell, and the next hour you shall have him pursuing after sin, as if there were no God to punish him, no Justice to damn him, no hell to torment him.

5. The conflict that is in the saints, is in the same faculties; there is the judgment against the judgment, the mind against the mind, the will against the will, the affections against the affections; that is, the regenerate part, against the unregenerate part, in all the parts of the Soul; but now in wicked men, the conflict is not in the same faculties, but between the conscience and the will, the will of a sinner is bent strongly to such and such sins, but conscience puts in and tells the sinner, God hath made me his Deputy, he hath given me a power to hang and draw, to examine, scourge judge and condemn, and if thou dost such and such wickedness, I shall be thy Jaylor and thy torment, or I do not bear the rod nor the sword in vain, saith conscience; if thou sinnest I shall do my office, and then thy life will be a hell, and this raises a tumult in the soul.

6. The

6, The conflict that is in the Saints, is a more blessed, successful, and prevailing conflict. A Saint by his conflict with sin, gains ground upon his sin, *They that are Christs* (saith the Apostle) *have crucified the world with the affections and lusts.* Christ puts to his hand, and helps them to lead captivity captive, and to set their feet upon the necks of those lusts that have formerly trampled upon their souls and their comforts. As the house of *Saul* grew weaker and weaker, and the house of *David* stronger and stronger, so the Lord by the discoveries of his love, and by the influences of his spirit, he causes grace, the nobler part of a Saint, to grow stronger and stronger, and corruption like the house of *Saul*, to grow weaker and weaker. But sin in a wicked heart gets ground, and grows stronger and stronger; notwithstanding all his conflicts, his heart is more encouraged, emboldened, and hardened in a way of sin, as you may see in the *Israelites*, *Pharoah*, *Jehu* and *Judas*, who doubtless found many strange conflicts, tumults and mutinies in their souls, when God spake such bitter things against them, and did such justice upon them.

But remember this by way of Caution, Though Christ hath given sin its death's wound (by his power, spirit, death and resurrection) yet it will dye but a lingring

Q 4

death:

Buckets at a Well, when one is up, the other is down. They are like the two Laurels at Rome, when one flourishes, the other withers. The more grace thrives in the soul, the more sin dies in the soul.

2 Tim. 3. 13. From naught, they grow to be very naught, and from very naught to be stark naught. *Lactant.* saith of *Lucian*, *Nec Diis, nec hominibus pepercit*, he spared neither God nor man.

Mortification is a continued act, 'tis a daily dying to sin, *I die daily.*

A crucified man will strive and struggle, yet

in the eyes of
the Law, and
in the account
of all that see
him he is
dead. 'Tis just
so with sin.
Psal. 58. 11.

There is no
such pleasure
(saith *Cyprian*
as to have o-
vercome an
offered plea-
sure; neither
is there any
greater Con-
quest, than
that that is
gotten over a
mans corrup-
tions.

The Romans
lost many a
battel, and yet
in the issue
were Conque-
rors in all
their wars; 'tis
just so with
the Saints.

death: As a man that is mortally wound-
ed, dyes by little and little, so doth sin in
the heart of a Saint. The death of Christ
on the Cross was a lingring death, so the
death of sin in the soul, is a lingring death,
now it dyes a little, and anon it dyes a lit-
tle, &c. as the Psalmist speaks, *Slay them*
not, lest my people forget, scatter them by
thy power, and bring them down O Lord our
sheild. He would not have them utterly
destroyed, but some reliques preserved as
a memorial. So God dealeth in respect of
sin, 'tis wounded and brought down, but
not wholly slain, somthing is still left as
a Monument of Divine Grace, and to keep
us humble, wakeful, and watchful, and
that our Armour be still kept on, and
our weapons always in our hands.

The best mens souls in this life hang
between the flesh and the spirit, as it were
like *Mahomets* Tomb at *Mecha*, between
two Load-stones; like *Erasmus* as the Pa-
pists paint him, Betwixt heaven and hell;
like the Tribe of *Manasseth*, half on this
side *Jordan*, in the land of the *Amorites*,
and half on that side in the Holy Land;
yet in the issue they shall overcome the
flesh, and trample upon the necks of their
spiritual enemies.

*The sixth Device that Satan bath to keep
souls in a sad, doubting, questioning
condition, is,*

6, Device.

BY suggesting to the soul, That surely
his estate is not good, because he can-
not joy and rejoyce in Christ, as once he
could, because he hath lost that comfort
and joy that once was in his Spirit. Saith
Satan, thou knowest the time was, when
thy heart was much carried out to joying
and rejoycing in Christ, thou dost not
forget the time when thy heart used to be
full of joy and comfort, but now, how art
thou fallen in thy joyes and comforts;
Therefore thy estate is not good, thou
dost but deceive thy self, to think that e-
ver it was good, for surely if it had, thy
joy and comfort would have continued.
And herenpon the soul is apt to take part
with Satan, and say, 'Tis even so, I see all
is naught, and I have but deceived my
own soul, &c

Now

Now the Remedies against this Device are
these,

The first Remedy.

1. Remedy

Psal 63. 1, 2, 8.
Isa: 50. 10, 11.
Mich. 7. 8, 9.
Psal. 42. 5.

Spiritual joy
is a Sun that is
often clouded,
though it be
as precious a
flower as most
paradise af-
fords, yet 'tis
subject to fade
and wither.

Against this Device of Satan, is, To
consider, That the Loss of comfort
is a separable adjunct from grace; the soul
may be full of holy affections, when it is
empty of divine consolations. There may
be, and often is true grace, yea, much grace
where there is not a drop of comfort, nor
dram of joy. Comfort is not of the being,
but of the well-being of a Christian. God
hath not so linked these two choice lo-
vers together but that they may be put
asunder. That Wisdom that is from
above, will never work a man to reason
thus, I have no comfort, therefore I have
no grace; I have lost that joy that once I
had, therefore my condition is not good,
was never good. &c. but 'twill enable a
man to reason thus, Though my comfort
is gone, yet the God of my comfort a-
bides, though my joy is lost, yet the seeds
of grace remain. The best mens joys are
as glass, bright and brittle, and evermore
in danger of breaking.

The

The second Remedy.

Against this Device of Satan, is, solemnly to consider, That the precious things that thou still enjoyest, are far better then the joys and comforts that thou hast lost. Thy union with Christ, thy communion with Christ, thy Son-ship, thy Saint-ship, thy heir-ship, thou still enjoyest by Christ, are far better then the comforts thou hast lost by sin. What tho thy comforts be gone, yet thy union and communion with Christ remains. Though thy comforts be gone, yet thou art a Son, though a comfortless Son; and heir, though a comfortless heir; a Saint though a comfortless Saint. Though the bag of Silver (thy comforts) be lost, yet the box of Jewels (thy union with Christ, thy communion with Christ, thy Son-ship, thy Saint-ship, thy Heir-ship) which thou still enjoyest is far better then the bag of Silver thou hast lost; yea, the least of those precious Jewels is more worth then all the comforts in the world. Well, let this be a cordial to comfort thee, a star to lead thee, and a staff to support thee, that thy box of jewels are safe, though thy bag of silver be lost.

1. Remedy.

Jer. 31. 18.
19, 20.

When one objected to *Farinus*, his chearfulness to Christs Agony, and sadness, he answered, Christ was sad, that I might be merry; he had my sins, and I have his righteousness.

The

The Third Remedy.

3. Remedy.

Psal. 51. 12.
 Psal. 30. 6, 7.
 Job 23. 6, 8,
 9, 30. 31.
 Lam. 1. 16.
 Mat. 27. 46.
 Psal 42. 5.
 Lam. 5. 15.

Against this Device of Satan, is, To consider, That thy condition is no other, then what hath been the condition of those precious souls whose names were written upon the heart of Christ, & who are now at rest in the bosom of Christ. One day you shall have them praising and rejoicing, the next day a mourning and weeping: One day you shall have them singing, *The Lord is our portion*; the next day a sighing and expostulating with themselves. *Why are ye cast down O our souls? Why is our Harp turned to mourning? And our Organ into the voice of them that weep, &c.*

The Fourth Remedy.

4. Remedy.

The Spirit doth not every day make a feast in the soul; he doth not make every day to be a day of wearing the wedding Robes.

Against this Device of Satan, is, Solemnly to consider, That the causes of joy and comfort are not alwaies the same, Happily thy former joy and comfort did spring from the witness of the Spirit he bearing witness to thy soul, that thy nature was changed, thy sins pardoned, thy soul reconciled, &c. Now the Spirit may upon some special occasion, bear witness to the soul, that the heart of God is dearly set upon him, that he loves him with an everlasting love, &c. and yet the soul may

may never enjoy such a testimony all the days of his life again. Though the Spirit be a witnessing Spirit, it's not his office every day to witness to believers their interest in God, Christ, Heaven, &c.

Or happily thy former joy & comfort did spring from the newness and suddenness of the change of thy condition; for a man in one hour to have his night turned into day, his darkness turned into light, his bitter into sweet, Gods frowns into smiles, his hatred into love, his hell into a heaven, must greatly joy and comfort him. It cannot but make his Heart to leap and dance in him, who in one hour shall see Satan accusing him, his own heart condemning him, the eternal God frowning upon him, the Gates of heaven bar'd against him, all the creation standing armed at the least beck of God, to execute vengeance on him, and the mouth of the infernal pit open to receive him. Now in this hour, for Christ to come to the amazed soul, and to say to it, I have trod the Winepress of my Fathers wrath for thee, I have laid down my life a ransom for thee, by my blood I have satisfied my Fathers Justice, and pacified his anger, and procured his love for thee; by my blood I have purchased the pardon of thy sins, thy freedom from hell, and thy right to heaven. Oh! how wonderfully

A pardon given unexpectedly into the hand of a Malefactor, when he is on the last step of the Ladder, ready to be turned off will cause much joy and rejoicing; the newness and suddenness of the change of his condition, will cause his heart to leap and rejoice; yet in process of time, much of his joy will be abated, though his life be as dear to him still as ever it was.

derfully will this cause the soul to leap for joy?

The fifth Remedy.

3. Remedy.

Hudson the Martyr deserted at the stake, went from under his chain, and having prayed earnestly, was comforted immediately, and suffered valiantly. So Mr. Glover when he was within sight of the stake cryed, out to his friend, He is come, he is come, meaning the comforter that Christ promised to send.
Psal. 71. 20,
21.
Isa. 57. 18.

See Psal. 126.
6. and 4. 7, 8.

Against this Device of Satan, is, to consider, That God will restore and make up the comforts of his people. Though thy candle be put out, yet God will light it again, and make it burn more light than ever. Though thy Sun for the present be clouded, yet he that rides upon the clouds shall scatter those clouds, and cause the Sun to shine and warm thy heart as in former days, as the *Psalmist* speaks, *Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt encrease my greatness, and comfort me on every side.* God takes away a little comfort, that he may make room in the soul for a greater degree of comfort. This the Prophet *Isaiah* sweetly shews; *I have seen his ways and will heal him; I will lead him also, and restore comforts unto him, and to his mourners.* Bear up sweetly, O precious soul! thy storm shall end in a calm, and thy dark night in a sun-shine day; thy mourning shall be turn'd into rejoycing, and the waters of consolation shall be sweeter and higher in thy soul then ever, the mercy is surely thine, but the time of giving

giving it is the Lord's: Wait but a little, and thou shalt find the Lord comforting thee one every side.

The seventh Device that Satan hath to keep souls in a sad, doubting, and questioning Condition, &c.

By suggesting to the soul his often relapses into the same sin which formerly he hath pursued with particular sorrow, grief, shame and tears, and prayed complained and resolved against. Saith Satan, Thy heart is not right with God, surely thy estate is not good, thou dost but flatter thy self to think that ever God will eternally own and embrace such a one as thou art, who complainest against sin, & yet relapsest into the same sin; who with tears and groans confesseth thy sin, and yet ever and anon art fallen into the same sin.

7, Device.

I confess this is a very sad condition, for a soul after he hath obtained mercy and pity from the Lord, after God hath spoken peace and pardon to him and wiped the tears from his eyes, and set him upon his legs, to return to folly. Ah! how do relapses lay men open to the greatest afflictions and worst temptations? How do they make the wound to bleed afresh! How do they darken and cloud former assurances and evidences for heaven? How do they

A back-slider may say (*Opera & Impensa perit*) all my pains and charge is lost.

they put a sword into the hand of Conscience to cut & slash the soul? they raise such fears, terrors, horrors, and doubts in the Soul, that the Soul cannot be so frequent in duty as formerly, nor so fervent in duty as formerly, nor so confident in duty as formerly, nor so bold, familiar, and delightful with God in duty as formerly, nor so constant in duty as formerly; they give Satan an advantage to triumph over Christ; they make the work of repentance more difficult; they make a mans life a burden, and they render death to be very terrible unto the soul, &c.

Now the Remedies against this Device are these:

The first Remedy.

1. Remedy.

Hosea 14. 4.

Jer. 3. 12, 14.

Against this Device of Satan, is, solemnly to consider, That there are many Scriptures that do clearly evidence a possibility of the Saints falling into the same sins whereof they have formerly repented. *I will heal their back-slidings, I will love them freely, for mine anger is turned away from them, saith the Lord by the Prophet Hosea. So the Prophet Jeremiah speaks, Go and proclaim these words toward the North, and say, Return thou back-sliding Israel, saith the Lord, and I will not cause mine*

mint Anger to fall upon you; for I am merciful, saith the Lord, and I will not keep mine anger for ever. Turn O back-sliding Israel, saith the Lord, for I am married unto you: And I will take you one of a City, and two of a Family, and I will bring you to Zion. So the Psalmist, They turned Back and dealt unfaithfully with their Fathers, they were turned aside like a deceitful Bow. And no wonder, for though their Repentance be never so sincere and sound, yet their Graces are but weak, and their Mortification imperfect in this Life; though by Grace they are freed from the Dominion of Sin, and from the damnatory Power of every Sin, and from the Love of all Sin, yet Grace doth not free them from the Seed of any one Sin; and therefore 'tis possible for a Soul to fall again and again into the same Sin. If the Fire be not wholly put out, who would think it impossible that it should catch and burn again and again?

The Second Remedy.

Against this Device of Satan, is, seriously to consider, That God hath nowhere engaged himself by any particular Promise, that Souls converted and united to Christ shall not fall again and again into the same Sins after Conversion, I cannot find in the whole Book of God, where he hath promised any such Strength or

R

Power

The Sin of backsliding is a Soul-wounding Sin, I will heal their Backsliding.

You read of no Arms for the Back, tho' you do for the Breast,

When a Soldier bragged too much of a great Scar in his Forehead, Augustus Caesar (in whose time Christ was born) asked him if he did not get it when he looked back as he fled.

2 Remedy.

In some cases the Saints have found God better than his Word. He promised the Children of *Israel*, only the Land of *Canaan*, but besides that he gave them Two other Kingdoms which he never promised. And to *Zachary* he promised to give him his Speech at the Birth of the Child; but besides that, he gave him the Gift of Prophecy.

3 Remedy.

A Sheep may often slip into a Slough, as well as Swine.

power against this or that particular Sin, as that the Soul should be for ever (in this Life) put out of a possibility of falling again and again into the same Sins, and where God hath not a Mouth to speak, I must not have a Heart to believe. God will graciously pardon those Sins to his People, that he will not in this Life effectually subdue in his People. I would go far to speak with that Soul that can shew me a Promise, that when our Sorrow and Grief hath been so great, or so much for this or that Sin, that then God will preserve us from ever falling into the same Sin. The sight of such a Promise would be as Life from the Dead to many a precious Soul, who desires nothing more than to keep close to Christ, and fears nothing more than backsliding from Christ.

The Third Remedy.

Against this Device of Satan, is, seriously to consider, that the most Renowned, and now Crowned Saints, have in the Days of their being on Earth, relapsed into one and the same Sin. *Lot* was Twice overcome with Wine. *John* Twice Worshiped the Angel. *Abraham* did often dissemble, and lay his Wife open to Adultery, to Save his own Life, which some Heathens would not have done. *And it came to pass,*
when

when God caused me to wander from my Father's House, that I said unto her, this is thy Kindness which thou shalt shew unto me, at every Place whither we shall come, say of me, he is my Brother. David in his Wrath, was resolved (if ever Man was) that he would be the Death of *Nabal*, and all his innocent Family, and after this he fell into the Soul Murder of *Uriah*. Tho' Christ told his Disciples, that his Kingdom was not of this World, yet again, and again, and again, three several times, they would needs be on Horseback, they would fain be High, Great and Glorious in this World; their Pride and ambitious Humour put them (that were but as so many Beggars) upon striving for Preheminence and Greatness in the World, when their Lord and Master told them three several times of his Sufferings in the World, and of his going out of the World. *Jehosaphat*, tho' a Godly Man, yet joyns Affinity with *Ahab*: And tho' he was Saved by a Miracle, yet soon after he falls into the same Sin, and joins himself with *Ahaziah King of Israel*, who did very wickedly. *Sampson* is by the Spirit of the Lord numbered among the faithful Worthies, and yet he fell often into one gross Sin, as is evident. *Peter* you know relaps't often, and so did *Jonah*; and this comes to pass, that they may see their own Inability to stand, to resist, or overcome any Temptation, or Corruption.

Gen. 20. 13.
Cap. 12.

Perhaps the Prodigal sets out unto us a Christian relapse; for he was a Son before, and with his Father, and then went away from him, and spent all, and yet he was not quite undone, but returned again.

2 Chron. 18.
1, 2, 3, 30, 31.

Chap. 20. 35,
36, 37.

Heb. 11. 32.

Jud, 14, 15, 16.

The Prodigal saw the compassion of his Father the greater, in receiving him, after he had run away from him.

And that they may be taken off from all false Confidences, and rest wholly upon God and only upon God, and always upon God; and for the Praise, and Honour of the Power, Wisdom, Skill, Mercy and Goodness of the Physician of our Souls, that can Heal, Help, and Cure, when the Disease is most dangerous, when the Soul is relapt, and grows worse and worse, and when others say, *There is no help for him in his God*, and when his own Heart and Hopes are dying.

The Fourth Remedy.

4 Remedy.

Relapses into Enormities are (*Peccata vulnerantia & devastantia*) wounding and wasting Sins, therefore the Lord is graciously pleased to put under his everlasting Arms, and stay his chosen Ones from frequent falling into them.

Against this Device of Satan, is, To consider, That there are relapses into Enormities, and there are Relapses into Infirmities. Now 'tis not usual with God to leave his People frequently to relapse into Enormities; for by his Spirit and Grace, by his Smiles and Frowns, by his Word and Rod, he doth usually preserve his People from a frequent relapsing into Enormities; yet he doth leave his choicest ones frequently to relapse into Infirmities (and of his Grace he pardons them in course) as idle Words, Passion, vain Thoughts, &c. Though gracious Souls strive against these, and complain of these, and weep over these, yet the Lord to keep them humble, leaves them frequently to relapse into these; and these

These frequent relapses into infirmities shall never be their bane, because they be their burthen.

The fifth Remedy.

Against this Device of Satan, is, to consider, That there are involuntary relapses, and there are voluntary relapses; involuntary relapses are, when the resolution and full bent of the heart is against sin, when the soul strives with all its might against sin, by sighs, and groans, by prayers and tears, and yet out of weakness is forced to fall back into sin, because there is not spiritual strength enough to overcome sin. Now though in voluntary relapses must humble us, yet they must never discourage or deject us, for God will freely & readily pardon those in course. Voluntary relapses are, when the soul longs & loves to return to the flesh-pots of Egypt: When 'tis a pleasure and a pastime to a man to return to his old courses; such voluntary relapses speak out the man blind, hardned, and ripened for ruine, &c.

The sixth Remedy.

Against this Device of Satan, is, To consider, that there is no such power, or infinite vertue in the greatest horror, or

R 3

sorrow

5, remedy.

There is a great difference between a sheep that by weakness falls into the mire, and a Swine that delights to wallow in the mire; between a woman that is forced, though she strives and cries out, and an alluring adulteress.

Christ up-
braideth his
Disciples for
their Unbelief
and Hardness
of Heart, who
had seen his
Glory, and the
Glory of the
only Begotten
Son of God,
full of Grace
and Truth.
John 1. 4.

Mat. 16. 15,
16, 17, 18, 19,
22, 23, 24.

Mat. 7. 1, 2, 3.

Mat. 26. 29 ult

Sorrow the Soul can be under for Sin, nor in the sweetest or choicest discoveries of God's Grace and Love to the Soul; as for ever to fence and secure the Soul from relapsing into the same Sin. Grace is but a created Habit that may be prevail'd against by the secret, subtil, and strong workings of Sin in our Hearts: And those Discoveries that God makes of his Love, Beauty, and Glory to the Soul, do not always abide in their Freshness and Power upon the Heart, but by degrees they fade and wear off, and then the Soul may return again to Folly, as we see in *Peter*, who after he had a glorious Testimony from Christ's own Mouth, of his Blessedness and Happiness, Labours to prevent Christ from going up to *Jerusalem* to Suffer, out of bare slavish Fears, that he and his Fellows could not be secure, if his Master should be brought to suffer. And again, after this, Christ had him up into the Mount, and there shewed him his Beauty and Glory, to strengthen him against the Hour of Temptation that was a coming upon him, and yet soon after he had the Honour and Happiness of seeing the Glory of the Lord (which most of his Disciples had not) he basely and most shamefully denies the Lord of Glory, thinking by that means to provide for his own Safety: and yet again, after Christ had broke his Heart with a Look of Love for his most unlovely dealings, and bade

bade them that were first acquainted with his Resurrection, to go and tell Peter that he was risen: I say, after all this, slavish fears prevail upon him, and he basely dissembles, and plays the Jew with the Jews, and the Gentile with the Gentiles, to the seducing of Barnabas, &c.

Gal. 2. 11, 12
13.

Yet by way of Caution know, It's very rare that God doth leave his beloved ones frequently to relapse into one & the same gross sin; for the law of nature is in arms against gross sins, as well as the law of grace; so that a gracious soul cannot, dares not, will not frequently return to gross folly. And God hath made even his dearest ones dearly smart for their relapses, as may be seen by his dealings with Sampson, Jehosaphat and Peter. Ah Lord! what a hard hart hath that man, that can see thee stripping & whipping thy dearest ones for their relapses, & yet make nothing of returning to folly, &c.

The eighth Device that Satan hath to keep souls in a sad, doubting, and questioning Condition, is,

BY perswading them that their estate is not good, their hearts are not upright, their graces are not sound; because they are so followed, vexed and tormented with temptations. 'Tis his method,

R 4

first

8. Device.

He may so tempt, as to make a Saint weary of his Life, Job 10 1. *My Soul is weary of my Life.*

first to weary and vex the Soul with Temptations, and then to tempt the Soul, that surely it is not beloved, because 'tis so much tempted. And by this Stratagem he keeps many precious Souls in a sad, doubting, and mourning Temper many Years, as many of the precious Sons of Sion have found by woful Experience, &c.

Now the Remedies against this Device, are these;

The First Remedy.

1 Remedy.

Pirates do not use to set upon poor empty Vessels; and Beggars need not fear the Thief.

Those that have most of God, and are most rich in Grace, shall be most set upon by Satan, who is the greatest and wisest Pirate in the

Against this Device of Satan, is, solemnly to consider, That those that have been best and most beloved, have been most tempted by Satan. Though Satan can never rob a Christian of his Crown, yet such is his Malice, that he will therefore Tempt, that he may spoil them of their Comforts: Such is his Enmity to the Father, that the nearer and dearer any Child is to him, the more will Satan trouble him, and vex him with Temptations. Christ himself was most near, and most dear, most innocent, and most excellent, and yet, none so much Tempted as Christ. *David* was dearly beloved, and yet by Satan tempted to number the People. *Job* was highly praised by God himself, and yet much tempted; witness those sad things that fell from his

his mouth, when he was wet to the skin. Peter was much prized by Christ, witness that choice testimony that Christ gave of his faith and happiness, and his shewing him his glory in the Mount, and that eye of pity that he cast upon him after his fearful fall, &c. & yet tempted by Satan: And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail thee not, &c.

Luke 22. 31, 32.

Paul had the honour of being exalted as high as heaven, and of seeing that glory that could not be exprest; & yet he was no sooner swept out of heaven, but he is buffeted by Satan, lest he should be exalted above measure. If these that were so really, so gloriously, so eminently beloved of God, if these that have lived in heaven, and set their feet upon the stars, have been tempted, let no Saints judge themselves not to be beloved, because they are tempted, it is as natural for Saints to be tempted, that as it is for the Sun to shine, or a Bird to sing. The Eagle complains not of her wings, nor the Peacock of his train, nor the Nightingale of her voice, because these are natural to them; nor more should Saints of their temptations, because they are natural to them. For we wrestle not against flesh and blood, but against principalities, against powers, against the

2 Cor. 12. 2, 7.

Ephes. 6. 12.

2, Remedy.

2 Cor. 12. 7.
Vide Beza,
Grotium, &
Estium.

Luther said,
There were
three things
that made a
Preacher;
Meditation,
Prayer, and
Temptation.

the Rulers of the darkness of this world against spiritual wickedness in high places.

The second Remedy against this device of Satan, is, to consider, That all the temptations that befall the Saints, shall be sanctified to them by a hand of love. Ah; the choice experiences that the Saints get of the power of God supporting them, of the wisdom of God, directing them (so to handle their spiritual weapons their graces, as not only to resist but to overcome) of the mercy and goodness of the Lord pardoning and succouring of them. And therefore saith Paul, *I received the messenger of Satan for to buffet me, lest I should be exalted, lest I should be exalted above measure.* Twice in that verse he begins with it and ends with it. If he had not been buffeted, who knows how his heart would have swelled; he might have been carried higher in conceit, then before he was in his extasie. Tentation is Gods school, wherein he gives his people the clearest & sweetest discoveries of his love; a school wherein God teaches his people to be more frequent and fervent in duty. When Paul was buffeted. then he prayed thrice, *i. e.* frequently and fervently. A school wherein God teaches his people to be more tender meek and compassionate to other poor, tempted souls then ever. A school wherein God teaches his people to see a greater civil

evil in sin then ever, and a greater emptiness in the creature then ever, and a greater need of Christ and free grace then ever; a school wherein God will teach his people that all temptations are but his Goldsmiths, by which he will try and refine, and make his people more bright & glorious. The issue of all temptations shall be to the good of the Saints, as you may see by the temptations that *Adam & Eve*, and *Christ* and *David*, and *Job*, & *Peter*, and *Paul* met with. Those hands of power and love that bring light out of darkness, good out of evil, sweet out of bitter, life out of death, heaven out of hell, will bring much sweet and good to his people, out of all the temptations that come upon them.

The third Remedy.

Against this Device of Satan, is, wisely to consider, That no temptations do hurt or harm the Saints, so long as they are resisted by them, and prove the greatest afflictions that can befall them. 'Tis not Satans tempting, but your assenting; not his enticing, but your yielding that make temptations hurtful to your souls. If the soul when 'tis tempted resists the temptation, and saith with Christ, *Get thee behind me Satan*; and with that young convert, *I am not the man that I was*; or as

3. *Remedy.*

Ego non sum ego.
Luther

Sometimes he shews his Malice, by letting those things abide by the Soul, as may most vex and plague the Soul, as *Gregory* observes in his leaving of *Job's Wife*, which was not out of his forgetfulness, carelessness, or any love or pity to *Job*, but to vex and torment him, and to work him to blaspheme God, despair, and die, &c.

Luther counsels all Men to answer all Temptations, with these words (*Christianus sum*) *I am a Christian*. If a Man's Temptation be his greatest Affliction, then is the Temptation no Sin upon his Soul, though it be a Trouble upon his Mind. When a Soul can look the Lord in the Face, and say, Ah Lord! I have many outward Troubles upon me, I have lost such and such a near Mercy, and such and such a desirable Mercy, and yet thou that knowest the Heart, thou knowest that all my Crosses and Losses do not make so many Wounds in my Soul, nor fetch so many Sighs from my Heart, nor Tears from my Eyes, as those Temptations do that Satan follows my Soul with. When 'tis thus with the Soul, then Temptations are only the Souls Trouble, they are not the Souls Sin.

Satan is a malicious and envious Enemy, as his Names are, so is he; his Names are all names of Enmity; the *Accuser*, the *Tempter*, the *Destroyer*, the *Devourer*, the *envious Man*; and this Malice and Envy of his he shews sometimes by tempting Men to such Sins as are quite contrary to the temperature of their Bodies, as he did *Vespasian* and *Julian*, Men of sweet and excellent Natures, to be most bloody Murderers; and sometimes he shews his Malice by tempting Men to such things as shall bring them no Honour nor Profit, &c. *Fall down and wor-*

ship

Ship me, to blasphemy and atheism, &c. the thoughts and first motions whereof, cause the heart and flesh to tremble: And sometimes he shews his malice by tempting them to those sins, which they have not found their natures prone to, & which they abhor in others. Now if the soul resists these, and complains of these, and groans and mourns under these, and looks up to the Lord Jesus to be delivered from these, then shall they not be put down to the souls account, but to Satans, who shall be so much the more tormented, by how much the more the Saints have been by him maliciously tempted, &c.

Make present and peremptory resistance against Satans temptations; bid defiance to the temptations at first sight. 'Tis safe to resist, tis dangerous to dispute. *Eve* lost her self, and her posterity, by falling into lists of dispute, when she should have resisted, & stood upon terms of defiance with Satan. He that would stand in the hour of temptation, must plead with Christ, 'Tis written. He that would triumph over temptation, must plead still. 'Tis written Satan is bold and impudent, and if you are not peremptory in your resistance, he will give you fresh onsets. 'Tis your greatest honour, and your highest wisdom, peremptorily to withstand the beginning of a temptation, for an after remedy comes often too late.

Mistriss

When Constantine the Emperour was told that there was no means to cure his Leprosie, but by bathing his body in the blood of Infants, he

presently answered (*Malo semper agrotare quam tali remedio convalescere*) I had rather not be Cured, than use such a Remedy.

Hos. 1. 4.

2 Sam. 16. 10.

I have read of one, who being tempted with offers of Money to desert Christ, gave this excellent Answer, Let not any Man think that he will embrace other Mens Goods to forsake Christ,

Mistress Katherine Bretterge, once after a great Conflict with Satan, said, *Reason not with me, I am but a weak Woman. if thou hast any thing to say, say it to my Christ, he is my Advocate, my Strength, and my Redeemer, and he shall plead for me.*

Men must not seek to resist Satan's Craft with Craft (*Sed per apertum Martem*) but by open Defiance. He shoots with Satan in his own Bow, who thinks by disputing and reasoning to put him off. As soon as a Temptation shows its Face, say to the Temptation, as Ephraim to his Idols, *Get you hence, what have I any more to do with you?* Oh! say to the Temptation, as David said to the Sons of Zeruiah, *What have I to do with you?* You will be too hard for me. He that doth thus resist Temptations, shall never be undone by Temptations, &c.

Make strong and constant Resistance against Satan's Temptations. Make Resistance against Temptations by Arguments drawn from the Honour of God, the Love of God, your Union and Communion with God; and from the Blood of Christ, the Death of Christ, the Kindness of Christ, the Intercession of Christ, and the Glory of Christ; and from the Voice of the Spirit, the Counsel of the Spirit, the Comforts of the Spirit, the Presence of the Spirit, the Seal of the Spirit, the Whisperings of the Spirit, the Commands of the Spirit, the Assistance of the Spirit, the

the witness of the Spirit, and from the glory of heaven, the excellency of grace, the beauty of holiness, the worth of the soul and vileness or bitterness, and evil of sin, the least sin being a greater evil, then the greatest temptation in the World.

And look that you make constant resistance, as well as strong resistance, be constant in arms. Satan will come on with new temptations, when old ones are too weak; in a calm, prepare for a storm. The tempter is restless, impudent, and subtil, he will suite his temptations to your constitutions and inclinations. Satan loves to sail with the wind; if your knowledge be weak, he will tempt you to error; if your Conscience be tender, he will tempt you to scrupulosity, and to much preciseness, as to do nothing but hear, pray, read &c. If your consciences be wide and large, he will tempt you to carnal security; If you are bold spirited, he will tempt you to presumption; if timorous, to desperation; if flexible, to inconstancy; if proud and stiffe to gross folly; therefore still fit for fresh assaults make one victory a step to another. When you have overcome a temptation, take heed of unbending your bow, and look well to it, that your bow be always bent, and that it remains in strength. When you have overcome one temptation, you must be ready to enter the list with

who hath forsaken his own proper goods to follow Christ.

*Luk. 4. 14.
And when the Devil had ended all the temptations, he departed from him for a season. Christ had no rest until he was exactly tryed with all kinds of temptations.
Gal.*

with another. As distrust (in some sence) is the mother of safety, so security is the gate of danger. A man had need to fear this most of all, that he fears not at all. If Satan be alwayes roaring, we should be alwayes watching and resisting of him. And certainly, he that makes strong and constant resistance of Satans temptations, shall in the end get above his temptations, and for the present is secure enough from being ruin'd by his temptations, &c.

For a close of this, remember, that 'tis dangerous to yield to the least sin, to be rid of the greatest temptation. To take this course, were, as if a man should think to wash himself clean in ink, or as if a man should exchange a light cross made of paper, for an iron cross which is heavy, troublesome, and bloody. The least sin set home upon the conscience, will more wound, vex, and oppress the soul, then all the temptations in the world can; therefore never yield to the least sin, to be rid of the greatest temptation. *Sidonius Apollinaris* relateth, how a certain man named *Maximus*, arriving at the top of honour, by indirect means, was the first day very much wearied, and fetching a deep sigh, said, *Oh Damocles! how happy do I esteem thee, for having been a King but the space of a dinner? I have been one a whole day and can bear it no longer. I will leave you to make the application.*

He that will yield to sin, to be rid of temptation, will be so much the more tempted, and the less able to withstand temptations.

The



The Fourth thing to be shewed, is,

The several ways and Devices that Satan hath, to destroy and ensnare all sorts and ranks of men in the World.

I Shall begin with the Honourable and the Great, and shew you the Devices that Satan hath to destroy them. I will only instance in those that are most considerable.

His first Device to destroy the Great and Honourable of the Earth, is,

By working them to make it their business to seek themselves, to seek how to greaten themselves, to raise themselves, to enrich themselves, to secure themselves &c, as you may see in Pharaoh, Ahab, Rehoboam, Jeroboam, Absalom, Joab, Haman, &c. But were the Scriptures silent, our own experiences do abundantly evidence this way and method of Satan to destroy the Great and the Honourable, to bury their names in the dust, and their souls in hell, by drawing them wholly to mind themselves, and only to mind themselves and in all things to mind themselves, and al-

S

ways

I. Device.

Self-seeking like the deluge, overthrows the whole world.

Phil. 2. 21.

ways to mind themselves. *All* (saith the Apostle) *mind themselves.* All comparatively, in respect of the paucity of others, that let fall their private interests, and drown all self-respects in the glory of God and the publick good, &c.

Now the Remedies against this Device are these.

The first Remedy.

1. Remedy.

Self-love is the root of the hatred of others, 2 Tim. 3. 1. First, Lovers of themselves, and then fierce, &c.

The Naturalists observe, That those Beasts which are most cruel to others, are most loving to their own. Amos 2. 6.

Against this Device of Satan, is, solemnly to consider that self-seeking is a sin that will put men upon a world of sins, upon sins not only against the Law of God, the rules of the Gospel, but that are against the very Laws of nature, that are so much darkned by the fall of man. It puts the *Pharises* upon opposing Christ, and *Judas* upon betraying Christ, and *Pilate* upon condemning Christ. It put *Gebazi* upon lying, and *Balaam* upon cursing and *Saul* and *Absolom* upon plotting *David's* ruine. It put *Pharaoh* and *Haman* upon contriving ways to destroy those Jews that God did purpose to save by his mighty arm. It puts men upon using wicked ballances, and the bag of deceitful weights. It puts men upon ways of oppression, and selling the righteous for silver, and the poor, for a pair of shoes, &c. I know not any sin in

in the world, but this sin of self-seeking will put men upon it, though it be their eternal loss.

The second Remedy.

Against this Device of Satan, is, seriously to consider, That self-seeking doth exceedingly abase a man; it strips him of all his Royalty and glory: Of a Lord, it makes a man become a servant to the creature, I, often to the worst of creatures, yea, a slave to slaves, as you may see in *Judas, Demas, Balaam, and the Scribes and Pharisees*. Self seekers bow down to the Creatures as *Gideons* many thousand bowed down to the waters: Self-seeking will make a man say any thing, do any thing, and be any thing, to please the lusts of others, and to get advantages upon other: Self-seeking, transforms a man into all shapes and forms; now it makes a man appear as an Angel of Light, anon as an Angel of darkness; now self-seekers are seemingly for God, anon they are openly against God; now you shall have them crying *Hosanna in the Highest*, and anon *Crucifie him, crucifie him*; now you shall have them build with the Saints, and anon you shall have them plotting the overthrow of the Saints, as those self-seekers did in *Exra and Nehemiah's* time. Self-seekers are the basest of

1. Remedy.

A self-seeker is a *Case* without but a *Nero* within. *Domitian* would seem to love them best, whom he willed least should live, and that's the very temper of self-seekers

It was death in *Moses Rites* to counterfeit that Ceremonial & Figurative Ointment, *Exod. 20*. what shall it then be to counterfeit the Spirit of life and holiness?

Rom. i. 25.

all persons; there is no service so base, so poor, so low, but they will bow to it. They cannot look neither above, nor beyond their own lusts, and the enjoyment of the Creature; these are the prime and ultimate objects of their intendments.

'Tis said of *Tiberius*, That whilst *Augustus* ruled, he was no way tainted in his reputation; and that whilst *Drusus* and *Germanicus* were alive, he feigned those virtues which he had not, to maintain a good opinion of himself in the hearts of the people; but after he had got himself out of the reach of contradiction and controulment; there was no fault in which he was not faulty, no crime to which he was not accessory. My prayer shall be That *Tiberius* his spirit, may not be found in any of our Rulers, lest it prove their ruine, as it did his; and that wherever it is, it may be detected, loathed, and ejected, that so neither the State, nor souls may be ruin'd by it, &c.

The third Remedy.

3. Remedy.

Isa. 5. 8,

Against this Device of Satan, is, solemnly to dwell upon those dreadful curses and woes that are from heaven denounced and against self-seekers, *Woe unto them that joyne house to house, that lay field to field; till there be no place, that they may be placed alone in the midst of the earth.* So *Habakkuk*

Woe to him that increaseth that which is not his, & to him that ladeth himself with pick clay. Woe to him that coveteth an evil covetousness to his house, that he may set his Nest on high, that he may be delivered from the power of evil. Thou hast consulted shame to thy house by cutting off many people, & hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the Timber shall answer it. Woe to him that buildeth a Town with blood, and establisheth a City by iniquity. The materials of the house built up by oppression, shall come as joynt-witnesses. The stones of the Wall shall cry, Lord, we were built up by blood and violence, and the beam shall answer, true Lord, even so it is; the stones shall cry vengeance Lord upon these self-seekers; and the beam shall answer, Woe to him, because he built his house with blood. So **Isaiab**, Woe unto them that decree unrighteous decrees, and that write grievousness which they have perscribed. To turn aside the needy from Judgment, and to take away the right from the poor of my people; that widows may be their prey, and that they may rob the fatherless. So **Amos**, Woe unto them that are at ease in Zion, & trust in the mountain of Samaria, which are named, chief of the Nation, to whom the house of Israel came. That put far away the evil day, and cause the seat of violence to come near. That lye upon Beds of Ivory and stretch themselves

Hab. 6, 10,
11, 12.

Crassus a very rich Roman, and a great self-seeker, for greedy desire of gold he managed war against the Parthians, by whom both he and 30000 Romans were slain: And because the Barbarians conjectured that he made this assault upon them for their God, therefore they melted gold, & poured it into his dead body, saying (satura te auro satisie thy self with gold.

Isa. 10, 1, 2.

Amos 6. 1.

Mic. 2. 1, 2.

Tacitus the Roman Emperors word

was *Sibi bonus aliis malus* he that is too much for himself, fails to be good to others.

upon their Couches, and eat the Lambs out of the flock, and the Calves out of the middle of the stall. That drink wine in Bowls, and anoint themselves with the cheif Oyntments, because they are not grieved for the afflictions of *Joseph*. So *Micah*, Woe to them that devise iniquity, & work evil upon their Beds: when the morning is light, they practise, because it is in the power of their hand. And they covet fields, and take them by violence, and houses, and take them away. So they oppress a man and his house, even a man and his heritage.

By these Scriptures you see, that self-seekers labour like a woman in travel, but their birth proves their death; their pleasure their pain; their comforts their torment; their glory their shame, their exaltation their desolation. Loss, disgrace, trouble, and shame, vexation and confusion, will be the certain portion of self-seekers:

When the *Tartarians* had taken in battel the Duke of *Muscovia*, they made a Cup of his skull, with this Inscription, *All covet, all lose.*

The fourth Remedy.

4. Remedy.

Against this Device of Satan, is, solemnly to consider, That self-seekers are self-losers, and self-destroyers. *Absolom* and *Judas* seek themselves, and hang

hang themselves. *Saul* seeks himself, and kills himself. *Abab* seeks himself, and loses himself, his Crown and Kingdom. *Pharaoh* seeks himself, and overthrows himself and his mighty Army in the Red Sea. *Cain* sought himself, and slew two at once, his brother, and his own soul. *Gebael* sought change of Rayment, but God changed his rayment into a leprous skin. *Haman* sought himself, and lost himself. The Princes and the Presidents sought themselves (in the ruin of *Daniel*) but ruin'd themselves, their Wives and Children. That which self-seekers think should be a staffe to support them, becomes (by the hand of Justice) an iron rod to break them; that which they would have as springs to refresh them, becomes a gulf utterly to consume them. The crosses of self-seekers shall always exceed their mercies; their pain, their pleasure; their torments, their comforts; every self-seeker, is a self-tormenter, a self-destroyer; he carries a Hell, an Executioner in his own bosom, &c.

The fifth Remedy.

Against this Device of Satan, is, To dwell much upon the famous examples of those worthy Saints that have denied themselves, and prefer'd the publick

Adam seeks himself, and loses himself, Paradise, and that blessed Image that God had stamp'd upon him. *Lot* seeks himself, Gen. 13. 10, 11. and loses himself & his goods. *Peter* seeks to save himself, and miserably loses himself.

Hezekiah in the business of the Ambassadors seeks himself, and lost himself and his life too, had not God saved him by a Miracle.

5. Remedy.

Tis good to be of his Opinion & mind, who was rather willing to beautify Italy than his own house.

The Antients were wont to place the Statues of their Princes by their Fountains, intimating they were (or at least should be) fountains of the publick good.

lick good before their own particular advantage: As *Moses*. And the Lord said unto *Moses*, let me alone that I may destroy them, and blot out their name from under Heaven, and I will make of thee a Nation mightier and greater then they. Oh! but this offer would not take with *Moses*, he being a man of a brave publick spirit, is not in his desires and prayers, that the people might be spared and pardoned; saith he, Pardon I beseech thee the iniquity of this people, unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt until now. And the Lord said, I have pardoned according to thy word. Ah! should God make such an offer to many that write themselves *Moses* and are called by many, *Moses*, I am afraid they would prefer their own advantage above the Publick good: they would not care what become of the people, so they and theirs might be made great and glorious in the world; they would not care, so they might have a *Babel* built for them, though it was upon the ashes and ruine of the people. Baser spirits then these are not in Hell, no not in Hell, and I am sure there are no such spirits in Heaven. Such mens hearts and principles must be chang'd, or they will be undone for ever. *Nebemiah* was a choice soul, a man of a brave publick spirit, a man that spent his time; his strengt

strength, and his estate, for the good and use of his people. Moreover (saith he) from the time that I was appointed to be their Governor in the Land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the King, that is twelve years, I and my brethren have not eaten of the bread of the Governor. Yea, also I continued in the work of this wall, and all my servants were gathered hither unto the work. Moreover there were at my Table an hundred and fifty of the Jews and Rulers, besides those that came unto us from among the heathen that are about us. Now that which was prepared for me daily, was one Oxe, and six choice sheep, also fowls were prepared for me, and once in seven days store of all sorts of Wine: yet for all this required not I the bread of the Governor, because the bondage was heavy upon the people. Think upon me, my God, for good, according to all that I have done for this people. So Daniel was a man of a brave publick spirit, Then the Presidents and Princes sought to find occasion against Daniel concerning the Kingdom, but they could find no occasion, nor fault forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, we shall not find any occasion against this Daniel, except we find it against him, concerning the Law of his God.

Christ had a publick spirit, he laid out himself, and laid down himself for a publick

A certain great Emperour coming into Egypt, to shew the zeal he had for the publick good, saith to the Egyptians, Draw from your River Nylus,

The Counselor saith, a States-man should be thus tripartited, his will to God, his love to his Master, his heart to his Country, his secret to his friend, his time to business.

Solomons Tribunal was underpropt with Lions, to shew what spirit and metal a Magistrate should be made of.

lick good. Oh! never leave looking and meditating upon these precious and sweet Examples, till your souls are quickned and raised up, to act for the publick good more then for your own particular advantage. Many Heathens have been excellent at this.

Macrobius writes of *Augustus Caesar*, (in whose time Christ was born) that he carried such an entire and fatherly affection to the Common wealth, that he called it (*filiam suam*) his own daughter; and therefore refused to be called (*Dominus*) the Lord or Master of his Country, and would only be called (*Pater patriæ*) Father of his Country, because he Governed not by fear (*Per timorem sed per amorem*) but by love; the Senate and the people of Rome joyntly saluting him by the name of (*Pater patriæ*) Father of his Country. The people very much lamented his death using that speech, *Would he had never been born or never died.*

Utinam aut non nasceretur, aut non moreretur.

So *Marcus Regulus*, to save his Country from ruin, exposed himself to the greatest sufferings that the malice and rage of his Enemies could inflict.

So *Titus* and *Aristides*, and many others have been famous for their preferring the publick good above their own advantage. My prayer is, and shall be, That all our Rulers may be so spirited by God, that they

they may be willing to be any thing, to be nothing, to deny themselves, and to trample their sinful selves under feet, in order to the honour of God and a publick good, that so neither Saints nor Heathens may be witnesses against them in that day, wherein the hearts and practice of all the Rulers in the world shall be open, & bare before him that judges the world in righteousness and judgment.

*The sixth Remedy**6. Remedy.*

Against this Device of Satan, is, seriously to consider, That self is a great let to Divine things, therefore the Prophets and Apostles were usually carried out of themselves; when they had the clearest, choicest highest and most glorious Visions. Self-seeking blinds the soul that it cannot see a beauty in Christ, nor an excellency in holiness, it distempers the palate, that a man cannot taste sweetness in the word of God, nor in the ways of God; nor in the society of the people of God; it shuts the hand against all the soul-enriching offers of Christ, it hardens the heart against all the knocks and endearments of Christ; It makes the soul as an empty Vine, and as a barren Wildernesse. *Israel is an empty Vine, he bringeth forth fruit to himself.* There is nothing that speaks a man

Hosea 10. 1.

Self-seekers with *Esau*, prefer a mess of pottage above their birth-right: and with the men of *Shechem*, esteem the Bramble above the Vine, the Olive and the Fig-tree, yea empty things above a full Christ, & base things above a glorious Christ.

The Saints
Motto is *Prop-
ter te, Domine,
propter te.*

The Saints
Motto is, *Non
nobis Domine.*

man to be more empty and void of God, Christ and grace, then self-seeking. The Pharisees were great self-seekers, and great undervaluers of Christ, his Word and Spirit. There is not a greater hindrance to all the duties of piety, then self-seeking: Oh! this is that that keeps many a soul from looking after God, and the precious things of eternity; they cannot wait on God, nor act for God, nor abide in those ways wherein they might meet with God, by reason of self. Self-seeking is that which puts many a man upon neglecting & slighting the things of his peace. Self-seekers will neither go into Heaven themselves, nor suffer others to enter, that are ready to take the Kingdom by violence, as you may see in the *Scribes and Pharisees*. Oh! but a gracious spirit is acted quite other ways, as you may see in that sweet Scripture, *Can. 7. 13.* *At our gates are all manner of pleasant fruit, new and old, which I have laid up for thee O beloved.* All the Church hath and is, is only for him: let others bear fruit to themselves; and lay up for themselves, gracious spirits will hide for Christ, and lay up for Christ. All the Divine endeavours, and productions of Saints, fall into Gods bosom, and empty themselves into his lap. As Christ lays up his merits for them, his graces for them, his comforts for them, his Crown

Crown for them; so they lay up all their fruits; and all their loves, all their graces, and all their experiences, and all their services, onely for him who is the soul of their comforts, and the Crown and top of all their Royalty and glory, &c.

The second Device that Satan bath to ensnare and destroy the Great and Honourable of the Earth is,

By engaging them against the people of the most High, against those that are his Jewels, his pleasant portion, the delight of his eye, and the joy of his heart. Thus he drew Pharaoh to engage against the Children of Israel, and that was his overthrow. So he engaged Haman against the Jews and so brought him to hang upon that Gallows that he had made for Mordecai. So he engaged those Princes and Presidents against Daniel, which was the utter ruine of them and their relations. So in Rev. 20. 7, 8, 9. And when the thousand years are expired, Satan shall be loosed out of his prison. And he shall go out to deceive the Nations which are in the four quarters of the Earth, Gog & Magog, to gather them together to battle: whose number is as the sand of the Sea. And they went up upon the breadth of the earth, and compassed the camp of the Saints about; and the beloved City: and

2, Device.

Exod. 14.

Heffer 7.

Da. 6.

and fire came down from God out of Heaven
and consumed them.

Now the Remedies against this Device are
these.

The first Remedy.

I. Remedy

As they said
once of the
Grecians in
the Epigram,
whom they
thought in-
vulnerable,
we shoot at
them, but
they fall not
down; we
wound them,
and not kill
them, &c.

*Tanto plus glo-
ria referemus,
quoniam eo-
plures supera-
bimus. The
number of
opposers
makes the
Christians
conquest the
more illustri-
ous said Peda-
relus in Eras-
mus.*

Against this Device of Satan, is, solemnly to consider, That none have engaged against the Saints, but have been ruined by the God of Saints. Divine Justice hath been too hard for all that have opposed & engaged against the Saints, as is evident in Saul, Pharaoh, Haman &c. He reproved Kings for their sakes, saying, Touch not mine anointed, nor do my Prophets harm. When men of Balaam's spirit and principles have been engaged against the Saints, how hath the Angel of the Lord met them in the way, and jostled their bones against the wall? How hath he broke their backs, and necks, and by his drawn sword cut them off in the prime of their days, and in the height of their sins? Ah! what a Harvest hath Hell had in our days, of those who have engaged against the Lamb: and those that are called chosen and faithful? Ah! how hath Divine Justice powred out their blood, as water upon the ground? How hath he laid their honour and glory in the dust? who in the pride

ride and madness of their hearts, said, as
 Harab, We will pursue, we will overtake, we
 will divide the spoil, our lusts shall be satisfied
 upon them. We will draw our sword, our hand
 shall destroy them. In the things wherein they
 have spoken, and done proudly, Justice hath
 been above them. History abounds in nothing
 more, then in instances of this kind, &c.

The second Remedy.

Against this Device of Satan, is, To
 dwell some time every morning upon
 these following Scriptures, wherein God
 hath engaged himself to stand by his peo-
 ple, and for his people, and to make them
 victorious over the greatest and wisest of
 their enemies. Associate your selves (saith
 the Lord by the Prophet) O ye people, and
 ye shall be broken in peices, and give ear, all
 ye of far Countries: Gird your selves and ye
 shall be broken in pieces. Take counsel together
 and it shall come to naught. Speak the word,
 and it shall not stand, for God is with us. Fear
 not thou worm Jacob, and ye men of Israel, I
 will help thee, saith the Lord, & thy Redeemer
 the holy One of Israel. Behold, I will make thee a
 new sharp threshing instrument having teeth,
 thou shalt thresh the Mountains, & beat them
 small, and shalt make the hills as chaff. Thou
 shalt fan them, and the wind shall carry them
 away, & the whirlwind shall scatter them, &
 thou

2. Remedy.

Isa. 8. 9, 10.
 Occidi poterant
 sed vinei non
 poterant, said
 Cyprian, of the
 Christians in
 his time.
 Isa. 41. 24, 25.

Verf 16.

Isa. 54. 17.

Mich 4. 11.

Verse 12.

Verse 13.

Zech. 12. 2, 3.

thou shalt rejoyce in the Lord, and shalt glory in the holy one of Israel. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord. Now also many Nations are gathered together against thee, that say, let her be defiled and let our eye look upon Zion. But they know not the thoughts of the Lord; neither understand they his counsel; for he shall gather them as sheaves into the floor. Arise and thresh, O daughter of Zion, I will make thy horns iron, and I will make thy hoof brass, and thou shalt beat in pieces many people, and I will consume their gain into the Lord, and their substance unto the Lord of the whole earth. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people, all that burden themselves with it shall be cut in peices; though all the people of the earth be gathered together against it.

The third Remedy.

3. Remedy.

Against this Device of Satan, is, to consider, That you cannot engage against the Saints, but you must engage against God himself, by reason of that near and blessed union that is between God and

and them. You cannot be fighters against the Saints; but you will be found in the casting up of the account, to be fighters against God himself: And what greater madness, then for weakness it self to engage against an Almighty strength? The near union that is between the Lord and believers, is set forth by that near union that is betwixt a husband and his wife. *(They two shall be one flesh. This is a great mystery, but I speak concerning Christ & the Church.)* We are members of his body, of his flesh, and of his bones, saith the apostle. This near union is set forth by that union that is between the head and the members, which make up one body; and by that union that is betwixt the graft and the stock, which are made one by Inſition. The union between the Lord and a Believer is so near; that you cannot strike a believer, but the Lord is sensible of it, and takes it as done to himself. *Saul, Saul, why persecutest thou me? & in all their afflictions he was afflicted, &c.* Ah souls! who ever engaged against God, and prospered? who ever took up the sword against him, but perisht by it? God can speak you to Hell, and nod you to Hell at pleasure; 'tis your greatest concernment to lay down your weapons at his feet, and *to kiss the Son lest he be angry, and you perish in the midway.*

Acts. 39.
It seems to be drawn from the Fable of the Gyants, which were said to make War with the Gods.

The soul's happiness consists not in any thing, but in its union with God; nor its misery lies not so much in any thing, as in its disunion from God.

Acts 9. 14.
Isa. 63. 9.

Psal. 2. 12.

T

The

4 Remedy.

*Hic homo. po-
tuit apud De-
um quod voluit
said one con-
cerning Lu-
ther. He could
have what he
would of
God.*

Pfal. 106. 23.

*Prayer is
(Porta Cali,
clavis para-
disi) the gate
of Heaven, a
Key to let us
into Paradise.
When the
danger is o-
ver the Saint*

The Fourth Remedy

A Gainst this Device of Satan, is, solema-
ly to consider, That you are much
engaged to the Saints (as instruments) for
the mercies that you do enjoy, and for
the preventing and removing of many
judgment, that otherwise might have been
your ruine before this day. Were it not
for the Saints sake, God would quickly
make the heavens to be as brass, and
the earth as iron, God would quickly
strip thee of thy Robes and Glory, and set
thee upon the dunghill with *Job*. There
are the props that bear the world from
falling about thy Ears, and that keep, the
iron rod from breaking of thy bones. There-
fore he said that he would destroy them, but
not *Moses* his chosen stood before him in the
breach, to turn away his wrath, lest he should
destroy them.

Ah! had not the Saints many a time
cast themselves into the Breach, betwixt
Gods Wrath and you, you had been cut off
from the land of the living, and had had
your portion with those, whose names are
written in the dust. Many a Nation, many
a City, and many a Family is surrounded
with blessings for the *Josephs* sakes that
live therein; and are preserved from ma-
ny calamities & miseries, for the *Moses*'s
the

the Daniels, the Noahs and the Jobs sakes
 that dwell amongst them. That's a sweet
 word, Prov. 10. 25. *As the Whirlwind pas-*
eth, so is the wicked no more: but the righte-
ous is an everlasting foundation, or is the foun-
ation of the world. The righteous is the
 foundation of the world, which but for
 their sakes would soon shatter, and fall to
 ruine. So the Psalmist, Psal. 75. 3. *The earth*
and all the inhabitants thereof are dissolved,
but thou shalt bear up the pillars of it. Selah.
 The Emperour *Marcus Antonius* being
 in *Almany* with his Army, was inclosed in
 dry Country by his enemies; who so
 stopped all the passages, that he and his
 Army were like to perish for want of wa-
 ter; the Emperours Lieutenant seeing him
 distressed, told him, that he had heard,
 that the Christians could obtain any thing
 of their God by their prayers; whereupon
 the Emperour having a legion of Christi-
 ans in his Army, desired them to pray to
 their God, for his and the Armies delive-
 rance out of that danger; which they present-
 ly did, and presently a great Thunder fell
 amongst the enemies, and abundance of
 water upon the *Romans*, whereby their
 thirst was quenched, and the enemies o-
 verthrown without any fight. I shall close
 up this last Remedy, with those sweet
 words of the Psalmist, *In Judah is God known,*
his name is great in Israel. In Salem also

is forgotten, is
 a French Pro-
 verb, and that
 which many
 Saints in Eng-
 land have
 found by ex-
 perience.

יוסף

הוא

Jeseph Gnolan
from Falsch.

03.21.1.100 1

Mary Queen
of Scots, that
was Mother
to K. James,
was wont to
say, That she
feared Mr.
Knox's pray-
ers more tha
an Army of
ten thousand
men.

Psal. 76. 1, 2, 3.

is his Tabernacle, and his dwelling place in Sion. There brake he the arrows of the bow, the shield, & the sword, and the battle, Selah.

Secondly, Satan hath his Devices to ensnare and destroy the Learned and the Wise, and that sometimes

Joh. 5. 44.
1 King. 22.
22, 23, 24. 25.
1 Cor. 1. 18. to
29.

The truth of
this you may
see in the
Learned
Scribes and
Pharisees.

BY working them to pride themselves in their parts and abilities; and sometimes by drawing them to rest upon their parts and abilities, and sometimes by causing them to make light and flight of those that want their parts and abilities, though they excel them in grace and holiness; sometimes by drawing them to engage their parts and abilities, in those ways and things that make against the honour of Christ, the joy of the Spirit, the advancement of the Gospel, and the liberty of the Saints, &c.

Now the remedies against this Device are these.

The first Remedy

1. Remedy.

Against this Device of Satan, is, seriously to consider, That you have nothing but what you have received of Christ being as well the fountain of common gifts, as of saving grace. What hath

place
of the br
le, Selu
c ensm
Wife,
selves
metime
ir part
causing
of the
though
efs;
engag
ays an
mour
vance
of the
ice ar
seri
hav
ived
com
t hap
thou

thou (saith the Apostle) that thou hast not received? And if thou hast received it, why dost thou glory as though thou hadst not received it? There are those that would hammer out their own happiness, like the spider climbing up by the thread of her own weaving. Of all the parts & abilities that be in you, you may well say, as the young man did of his Hatchet, *Alas Master! it was but borrowed.* Alas Lord! all I have is but borrowed from that fountain that fills all the Vessels in Heaven. and on Earth, and it overflows: My gifts are not so much mine, as thine: *Of thine own have we offered unto thee,* said that Princely prophet, &c.

The Second Remedy.

Against this Device of Satan, is, solemnly to consider, That mens leaning and trusting to their own wits, parts, and abilities, have been their utter overthrow and ruine; as you may see in *Achishophel*, and those Presidents and Princes that engaged against *Daniel*, and in the *Scribes & Pharisees*. God loves to confute men in their confidences: He that stands upon his parts and abilities, doth but stand upon a quick-sand that will certainly fail him. There is nothing in the world that provokes God more to with-draw from the soul, then this, and how can the soul

T 3

stand

1 Cor. 5. 7.
Quicquid es, debes Creanti; Quicquid potes, debes Redimenti, said Bern.
Whatsoever thou art, thou owest to him that made thee, & whatsoever thou hast, thou owest to him that redeemed thee.

1 Chr. 19. 14.

2. Remedy.

General Counsels were seldom successful, because men came with confidence, leaning to their own understanding, & seeking for victory, rather than verity, saith one.

higher then others in gifts of knowledge utterance, learning, &c. and those very souls may be higher, then you in their communion with God, in their delighting in God, in their dependance upon God, in their affections to God, and in their humble, holy, and unblameable walking before God. Is it folly and madness in a man, to make light and slight of another, because he is not so rich in lead or iron, as he, when he is a thousand thousand times richer in silver and gold, in jewels and in pearls, then he? And is it not madness and folly with a witness, in those that have greater parts and abilities then others, to slight them upon that account, when that those very persons that they make light and slight of, have a thousand times more grace then they? And yet ah! how doth this evil spirit prevail in the world?

'Twas the sad complaint of *Austine* in his time, *the unlearned* (saith he) *rise up and, take heaven by violence, and we with all our learning are thrust down to hell.* 'Tis sad to see how many of the Rabbies of these times; do make an Idol of their parts & abilities; and with what an eye of pride, scorn, and contempt, do they look upon those that want their parts, and that do not worship the Idol that they have set up in their own hearts. *Paul* who was the

T 4

great

Luke 11. 1.
Mark 8. 31,
32. 33.
Luk. 24. 19.
to 28.

*Surgunt indo-
cti & rapunt
calum & nos
cum doctrina
nostra detru-
dimur in ge-
bennam.*

1. Cor. 9. 22.

2 Cor. 11. 22.

Isa. 10. 13, 14,
15, 16, 17.

great Doctor of the *Gentiles*, did wonderfully transcend in all parts & abilities, the Doctors & Rabbies of our times, and yet ah! how humbly, how tenderly, how sweetly doth he carry himself towards the meanest & the weakest? *To the weak I became as weak, that I might win the weak, I made all things to all men, that I might by all means save some. Who is weak, and I am not weak? Who is offended, and I bite not? wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.* But ah! how little of this sweet spirit is to be found in the Doctors of our age, who look sourly, and speak bitterly against those that do not see as they see, nor cannot speak, as they speak. Sirs, the Spirit of the Lord (even in despised Saints) will be too hard for you, and his appearance in them in these latter days, will be so full of spiritual beauty & glory, as that they will darken that, that you are too apt to count and call your glory. The Spirit of the Lord will not suffer his choicest Jewel Grace, to be always buried under the straw and stubble of parts and gifts.

The Fourth Remedy

4. Remedy.

Against this Device of Satan, is, to consider, That there is no such way, for men to have their gifts and parts blasted, and

and withered, as to pride themselves in them, as to rest upon them, as to make light and flight of those that want them, as to engage them against those persons ways, and things that Jesus Christ hath set his heart upon. Ah! how hath God blasted and withered the parts and abilities of many among us, that have once been famous shining lights? How is their Sun darkned, and their glory clouded; *How is the sword of the Lord upon their arm, and upon their right eye? How is their arm clean dried up and their right eye utterly darkned?* as the Prophet speaks. This is matter of humiliation & lamentation; many precious discerning Saints do see this, and in secret mourn for it; and O! that they were kindly sensible of Gods withdrawing from them, that they may repent, keep humble, and carry it sweetly towards Gods Jewels, and lean only upon the Lord, and not upon their parts and understanding, that so the Lord may delight to visit them with his grace, at such a rate, as that their faces may shine more gloriously then ever, and they may be more serviceable to the honour of Christ, and the faith of the Saints, then formerly they have been, &c.

Becamus saith, That the Tree of Knowledge bears many leaves, and little fruit. Ah! that it were not so with many in these daies, who once did outshine the Stars, &c.

Thirdly,

Thirdly, *Satan hath his Devices to destroy the Saints, and one great device that he hath to destroy the Saints, is,*

Gal. 5. 15.

If we knock,
we break.

Dissolution is
the daughter
of dissention.

BY working them first to be strange, and then to divide, and then to be bitter and jealous, and then to bite and devour one another. Our own woful experience is too great a proof of this. The *Israelites* in *Egypt* did not more vex one another, then *Christians* in these days have done, which occasioned a deadly consumption to fall upon some.

Now the Remedies against this Device are these.

The first Remedy

I. Remedy.

Flavius Vespasian (the Emperour) was more ready to conceal the vices of his friends, than their vertues. Can you think seriously of this?

AGainst this Device of *Satan*, is To dwell more upon one anothers graces, then upon one anothers weakneses and infirmities,? It is sad to consider, That *Saints* should have many eyes to behold one anothers infirmities, and not one eye to see each others graces, that they should use spectacles to behold one anothers weakneses, rather than looking glasses to behold one anothers graces.

Erasmus tells of one, who collected all the lame and defective Verses in *Homers Works*

Works, but passed over all that were excellent. Ah! that this were not the practice of many that shall at last meet at Heaven, that they were not careful and skilful to collect all the weakneses of others, and to pass over all those things that are excellent in them. The *Corinthians* did eye more the incestuous persons sin, then his Sorrow, which was like to have drown'd him in sorrow.

Tell me Saints, is it not a more sweet, comfortable, and delightful thing, to look more upon one anothers graces, then upon one anothers infirmities; Tell me, what pleasure, what delight, what comfort is there in looking upon the enemies, the wounds, the Sores, the sickness, the diseases, the nakedness of our friends? Now sin, you know is the souls enemy, the souls wound, the souls sores, the souls sickness, the souls disease, the souls nakedness; and ah! what a heart hath that man that loves thus to look? Grace is the choicest flower in all a Christians Garden, 'tis the richest Jewel in all his Crown, 'tis his Princely Robes, 'tis the top of Royalty, and therefore must needs be the most pleasing, sweet, and delightful object for a gracious eye to be fixt upon. Sin is darkness, grace is light; sin is hell, grace his heaven; and what madness is it, to look more at darkness than at light; more at hell, then at heaven?

Tell

Christians
(that a Hea-
then should
excel you)
& not blush
2 Cor. 2. 7, 8.

Non gens, sed
mens, non genus,
sed genius.
Not race, or
place, but
grace truly
sees forth a
man.

James 5. 11,
12. 25.
1 Pet. 2. 6.

Sin is Satans
work, Grace is
Gods work
and is it not
most meet
that the child
should eye
most, & mind
most his Fa-
thers work? E

Tell me Saints, doth not God look more upon his peoples graces, then upon their weakneses? surely he doth. He looks more at *Davids* and *Asaphs* uprightness, then upon their infirmities, though they were great and many. He eyes more *Job's* patience, then his passion, *Remember the patience of Job* , not a word of his impatience. He that drew *Alexander* whilest he had a scar upon his face, drew him with his finger upon the scar. God puts his fingers upon his peoples scars, that no blemish may appear. Ah Saints! that you would make it the top of your glory in this, to be like your heavenly Father; by so doing, much sin would be prevented, the designs of wicked men frustrated, Satan out-witted, wounds healed, many sad hearts cheared, and God more abundantly honoured, &c.

The Second Remedy.

2. Remedy.

There was a
Temple of
Concord a-
mongst the
Heathens, and
shall it not be

Against this Device of Satan, is, solemnly to consider, That love & unity makes most for your own safety and security. We shall be *Insuperabiles* , if we be *Inseparabiles* , invincible, if we be inseparable. The world may frown upon you, and plot against you, but they cannot hurt you. Unity is the best bond of safety, in every Church and Common wealth.

And

And this did that *Scythian King* in *Plutarch*, represent lively to his eighty Sons, who being ready to die, he commanded a bundle of Arrows fast bound together, to be given to his Sons to break; they all tryed to break them, but being bound fast together, they could not; then he caused the band to be cut, and then they broke them with ease: He applyed it thus, *My Sons; so long as you keep together, you will be invincible, but if the band of union be broke betwixt you, you will easily be broken in pieces.*

Pliny writes of a stone in the Island of *Seyrus*, that if it be whole, though a large and heavy one, it swims above water, but being broken, it sinks. So long as Saints keep whole, nothing shall sink them; but if they break, they are in danger of sinking and drowning, &c.

The Third Remedy.

Against this Device of Satan, is, To dwell upon those Commands of God, that do require you to love one another. O! when your hearts begin to rise against each other, charge the commands of God upon your hearts, and say to your souls, O our souls! hath not the eternal God commanded you to love them that love the Lord? And is it not life to obey, and death to rebel? Therefore

found among Christians that are Temples of the Holy Ghost.

Pancirollus saith, that the most precious Pearl among the Romans was called *Unio, Union.*

3. Remedy.

To act or run cross to Gods express command, though under pretence of revelation from

God, is as
much as a
mans Life is
worth, as you
may see in
that sad story.

1 King. 13. 24.

Joh. 13. 34.

Some con-
ceive it to be
an Hebraism,
in which lan-
guage, new,
rare, and ex-
cellent are
Synonimals.

Joh. 15. 12, 17.

Rom. 13. 8.

Heb. 13. 3.

Joh. 4. 7.

1 Pet. 1. 22.

Chap. 3. 8.

1 Joh. 3. 11.

Verse 23.

Chap. 4. 11.

forelook that you fulfill the Commands of the Lord, for his Commands are not like those that are easily reversed, but they are like those of the *Medes* that cannot be changed. Oh! be much in pondering upon these Commands of God: *A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another, Tis called a new commandment, because 'tis renewed in the Gospel, & set home by Christs example, and because 'tis rare, choice, special, & remarkable above all others. This is my Commandment, that ye love one another, as I have loved you. These things I command you, that ye love one another. Owe no man anything, but love one another; for he that loveth another, hath fulfilled the Law. Let brotherly love continue. Love one another, for love is of God, and every one that loveth, is born of God, and knoweth God. See that ye love one another with a pure heart fervently. Finally, be ye all of one mind, having compassion one of another. Love as brethren, be pitiful, be courteous. For this is the message that ye heard from the beginning, that we should love one another. And this is his Commandment, that we should believe on the name of his Son Jesus Christ, & love one another as he gave us Commandment. Beloved, if God so loved us we ought to love one another. Oh! dwell much upon these precious commands, that your love may be inflamed one to another*

In

In the *Primitive* times it was much taken notice of by the Heathens, That in the depth of misery, when Fathers and Mothers forsook their Children, Christians (otherwise strangers) stuck one to another, whose love of Religion proved firmer then that of Nature. Ah! that there were more of that Spirit among the Saints in these days, The world was once destroyed with water for the heat of lusts, and 'tis thought it will be again destroyed with fire, for the coldness of love.

The Ancients use to say commonly, That *Alexander* and *Ephestion* had but one soul in two distinct bodies, because their joy and sorrow, glory and disgrace, was mutual to them both.

The fourth Remedy

A Gainst this Device of Satan, is, to dwell more upon those choice and sweet things wherein you agree, then upon those things wherein you differ. Ah! did you but thus, how would sinful hearts be abated, and your love raised, and your spirits sweetned one to another? You agree in most, you differ but in a few; you agree in the greatest and weightiest, as concerning God, Christ, the Spirit, the Scripture, &c. you differ only in those points that have been long disputable amongst men of greatest piety and parts: You agree to own the Scripture, to hold to Christ the head, and to walk according to the Laws of the new Creature. Shall *Herod* and *Pilate* agree? shall *Turks* and *Pa-*

4. Remedy.

What a sad thing was it that a Heathen should say, No Beasts are so mischievous to men, as Christians are one to another.

Pagans agree? shall Bears and Lions. Tygers and Wolves, yea, shall a Legion of Devils agree in one body? and shall not Saints agree, who differ only in such things as have least of the heart of God in them, and that shall never hinder your meeting in heaven, &c.

The Fifth Remedy.

5 Remedy.

2 Cor. 13. 11.

Isa. 9. 6.

*Ubi pax ibi
Christus, quia
Christus pax,
Where peace
is, there is
Christ, be-
cause Christ
is peace.*

*Dulce nomen
pacis, said the
Orator.*

Against this Device of Satan, is, solemnly to consider, That God delights to be stiled (*Deus Pacis*) the God of Peace, and Christ to be stiled (*Princeps Pacis*) the Prince of Peace, and King of Salem, that is, King of Peace, and the Spirit is a Spirit of Peace. *The fruit of the Spirit is love, joy, peace,* Gal. 5. 22. O! why then should not the Saints be Children of Peace? Certainly, men of froward, unquiet, fiery Spirits, cannot have that sweet evidence of their interest in the God of peace, and in the Prince of peace, and in the Spirit of peace, as those precious souls have, that follow after the things that make for love and peace. The very name of peace is sweet and comfortable; the fruit and effect thereof pleasant and profitable, more to be desired than innumerable triumphs; 'tis a blessing that ushers in a multitude of other blessings.

The Ancients were wont to paint peace in

the form of a woman, with a horn of
plenty in her hand. Ah! peace and love
among the Saints, is that which will secure
them, and their mercies, at home, yea, it
will multiply their mercy, it will engage
the God of mercy to crown them with
the choicest mercies; and 'tis that that
will render them most terrible, invincible,
and successful abroad, Love and Peace
among the Saints, is that which puts the
counsels of their enemies to a stand, and
renders all their enterprizes abortive; 'tis
that which doth most weaken their hands,
found their hopes, and kill their hearts,
c.

The Sixth Remedy.

Against this Device of Satan, is, To
make more care and conscience of
keeping up your peace with God. Ah
Christians I am afraid, that your remisness
herein, is that which hath occasioned much
of that sowness, bitterness, and divisions
that be among you. Ah! you have not
as you should, kept up your peace with
God, and therefore 'tis that you do so
readfully break the peace among your
selves. The Lord hath promised, That
when a mans ways please him, he will
make his enemies to be at peace with him.
Ah! how much more then would God
V make

The Grecians
had the stature
of Peace, with
Pluto, the god
of Riches in
her Arms,

6. Remedy.

There is no
fear of know-
ing too much,
but there is
much fear in
practising too
little.
Prov. 16: 7.

Pharnaces sent a Crown to *Cesar* at the same time he rebelled against him: But he returned the Crown and this message back (*faceret imperata prius*) Let him return to his obedience first. There is no sound peace to be had with God or man, but in a way of obedience.

7 Remedy.

Gen. 13. 8.

מבדיל
O let there be no bitterness between us, for we are Brethren.

make the Children of peace to keep the peace among themselves, if their ways please him? All Creatures are at beck and check. *Laban* followed *Jacob* with one Troop, *Esau* met him with another, both with hostile intentions; but *Jacob's* ways pleasing the Lord, God by his mighty power so works, that *Laban* leaves him with a kiss, and *Esau* met him with a kiss; he hath an Oath of one, tears of the other, peace with both. If we make it our business to keep up our league with God, God will make it his work and his glory to maintain our peace with men; but if we make light of keeping up their peace with God, 'tis just with God to leave them to a spirit of pride, envy, passion; contentions on division and confusion, to leave them to bite and devour one another, till they be consumed one of another, &c.

The Seventh Remedy.

Against this Device of Satan, is, To dwell much upon that near relation and union that is between you. This consideration had a sweet influence upon *Abraham's* heart. And *Abraham* said unto *Lot*, let there be no strife I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren. That is a sweet word in the Psalmist, Behold, how good

keep the good and how pleasant it is for brethren to
 be together in unity. It is not good, or not
 pleasant, or pleasant & not good, but good
 and pleasant; there be some things that
 are (*bona sed non jucunda*) good, and not
 pleasant, as patience and discipline; and
 there be some things that are pleasant, but
 not good, as carnal pleasures, voluptuous-
 nesses, &c. And there are somethings that
 are neither good, nor pleasant, as malice,
 envy, worldly sorrow, &c. and there are
 some things that are both good and plea-
 sant, as piety, charity, peace and union a-
 mong brethren; and O! that we could
 be more of this among those that shall one
 day meet (in their fathers Kingdom) and
 never part. And as they are brethren, so
 they are all fellow-members. *Now ye are
 the body of Christ, and members in particu-
 lar. And again, We are members of his body,
 of his flesh, and of his bones.* Shall the mem-
 bers of the natural body be serviceable
 and useful to one another, and shall the
 members of this spiritual body cut and
 destroy one another? Is it against the Law
 of Nature, for the natural members to cut
 and slash one another? And is it not much
 more against the Law of Nature and of
 Grace, for the members of Christ's glori-
 ous body to do so? And as you are all
 fellow-members, so you are fellow-sol-
 diers under the same Captain of salvati-

The party-co-
 loured Coats
 were Chara-
 cters of the
 King's Chil-
 dren, so is fol-
 lowing after
 peace now.

1 Cor. 12. 27.

Ephes. 5. 30.

Rev. 12. 7, 8.

Heb. 2. 10.

Rev. 2. 10.

Joh. 15. 19, 20.

Heb. 12. 14.

Heb. 13. 14.

Rom. 8. 15.

on, the Lord Jesus, fighting against the world, the flesh, and the Devil. And as you are all fellow-soldiers, so you are all fellow-sufferers under the same enemies, the Devil, and the World. And as you are all fellow-sufferers, so are you fellow-travellers towards the Land of Canaan, the new Jerusalem, that is above. Here we have no abiding City, but we look for one to come. The heirs of Heaven are strangers on earth. And as you are fellow-travellers, so are you all fellow-heirs of the same Crown and inheritance.

The Eighth Remedy.

3. Remedy.

Our Dissentions are one of the Jews greatest stumbling-blocks. Can you think of it, and your hearts not bleed?

Against this Device of Satan, is, To dwell upon the miseries of discord. Dissolution is the daughter of dissention. Ah! how doth the name of Christ, and the way of Christ suffer by the discord of Saints? How are many that are entering upon the ways of God hindered, and saddened, and the mouths of the wicked opened, and their hearts hardened against God, and his ways, by the discord of his people? Remember this, the disagreement of Christians is the Devils triumph; and what a sad thing is this, that Christians should give Satan cause to triumph?

'Twas a notable saying of one, *Take away strife, and call back peace, lest thou lose*

man thy friend, and the Devil an enemy
by over you both, &c.

The Ninth Remedy.

A Gainst this Devise of Satan, is, seriously to consider, That 'tis no disparagement to you to be first in seeking peace and reconciliation, but rather an honour to you, that you have begun to seek peace. *Abraham* was the elder, and more worthy then *Lot*, both in respect of grace and nature also (for he was Uncle unto *Lot*) and yet he first seeks peace of his inferiour, which God hath recorded as his honour. Ah! how doth the God of peace, by his spirit and messengers pursue after peace with poor Creatures. God first makes offer of peace to us. Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. Gods grace first kneels to us, and who can turn their backs upon such blessed and bleeding embracements, but souls in whom Satan the God of this world Kings it? God is the party wronged, and yet he sues for peace with us at first. *I said, behold me, behold me, unto a Nation that was not called by my name.* Ah! how doth the sweetness, the freeness, and the riches of his grace break forth, and shine upon poor souls. When a man

9. Remedy.

They shall both have the name, and the note, the comfort, and the credit of being most like unto God, who first begin to pursue after peace.

2 Cor. 5. 20.

Isa. 65. 1.
Behold me, behold me, 'tis
geminated, to
shew God's
exceeding
forwardness

to shew favour and mercy to them.

Mark 16. 7.

Heb. 12. 14.
 מְרַחֵם, it signifies, to follow after peace, as the persecutor doth him whom he persecuteth.
 Psal. 34. 14.

בְּקֶשׁ
 רְדוּפוֹת
 רוֹפֵּה

goes from the Sun, yet the Sun-beams follow him: so when we go from the Sun of righteousness, yet then the beams of his love and mercy follow us. Christ first sent to *Peter* that had denied him, and the rest that had forsaken him. Go ye *ways* and tell his Disciples and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you, Ah soul! 'Tis not a base, low thing, but a God-like thing, though we are wronged by others, yet to be the first in seeking after peace, such actions will speak out much of God within a mans spirit, &c.

Christians; 'Tis not matter of liberty, whether you will, or you will not pursue after peace; but 'tis matter of duty, that lies upon you, you are bound by express precepts to follow after peace; and though it may seem to fly from you, yet you must pursue after it. Follow peace with all men, and holiness, without which no man shall see the Lord. Peace and holiness are to be pursued after with the greatest eagerness that can be imagined. So the Psalmist, Depart from evil, and do good! seek peace, and pursue it. The Hebrew word that is here rendered seek, is in *Pihel*, and it signifies to seek earnestly, vehemently, affectionately, studiously, industriously. And pursue it. That Hebrew word signifies earnestly to pursue, being a Metaphor taken from the eager

agerness of wild Beasts, or ravenous Fowls, which will run, or fly, both fast and far, rather than be disappointed of their prey. So the Apostle presses the same duty upon the Romans. *Let us follow after the things that make for peace, and things wherein one may edifie another.* Ah! you forward, fowre, dogged Christian, can you look upon these Commands of God without tears and blushing?

Rom. 14. 15.

I have read a remarkable story of *Aristippus*, tho' but a Heathen, who went of his own accord to *Æschines* his Enemy, and said, *Shall we never be reconciled till we become a Table-talk to all the Country?* And when *Æschines* answered, He would most gladly be at peace with him. Remember then (said *Aristippus*) that tho' I were the elder and better man, yet I sought first unto thee. Thou art indeed said *Æschines*, a far better man then I; for I began the quarrel, but thou the reconcilement. My prayer shall be, that this Heathen may not rise in judgment against the flourishing professors of our times; *Who whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words.*

Plutarch.

Psal. 64. 3.

The Tenth Remedy.

Against this Device of Satan, is, For Saints to join together, and walk together in the ways of grace and holiness

10 Remedy.

Phil. 3. 14.

Verse 15:

Verse 16.

Great is the power of joynt prayer. Mary Queen of Scots, that was Mother to K. James, was wont to say, That she feared Mr. Knox's prayers more than an Army of ten thousand men.

ness so far as they do agree, making the word the only Touch-stone, and judge of their Actions. That is sweet advice that the Apostle gives, *I press toward the mark for the price of the high-calling of God in Christ Jesus. Let us therefore as many as be perfect (comparatively, or conceitedly so) be thus minded: And if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing.* Ah Christians! God loses much, and you lose much, and Satan gains much by this, that you do not, that you will not walk lovingly together. so far as your ways lye together. 'Tis your sin and shame that you do not, that you will not pray together, and hear together, and confer together, and mourn together, &c. because that in some far lesser things you are not agreed together. What folly and madness is it in those, whose way of a hundred miles lies fourscore and nineteen together, yet will not walk so far together, because that they cannot go the other mile together; yet such is the folly and madness of many Christians in these days, who will not do many things they may do, because they cannot do every thing they should do. I fear God will whip them into a better temper before he hath done with them:

them: *He will break their bones, and pierce their heart; but he will cure them of this malady, &c.*

And be sure you make the word the only Touch-stone, and judge of all persons and actions. *to the Law and to the Testimony, if they speak not according to this word, 'tis because there is no light in them.* 'Tis best and safest to make that to be the Judge of all men and things now, that all shall be judged by in the latter day. *The word (saith Christ) that I have spoken, the same shall judge him in the last day.* Make not your dim light, your notions, your fancies, your opinions, the judge of mens action, but still judge by rule, and plead, *'Tis written.*

Isa. 8. 20.

Joh. 12. 48.

When a vain importunate soul cryed out in contest with a holy man, Hear me, hear me; the holy man answered, *Neither hear me, nor I thee, but let us both hear the Apostle.*

Nec ego te, nec tu me, sed ambo audiamus Apostolum.

Constantine in all the disputes before him with the *Arrians*, would still call for the Word of God, as the only way, if not to convert, yet to stop their mouths, &c.

The Eleventh Remedy.

Against this Device of Satan, is, To be much in less judging. Judge your selves, & you shall not be judged of the Lord:

II Remedy.
1 Cor. 11. 31

Ah!

It's storied of
Nero, himself
being unchast,
he did think
there was no
man chaste.

In the Olym-
pick Games,
the Wrestlers
did not put
their Crowns
upon their
own heads,
but upon the
heads of o-
thers: 'tis just
so with souls
that are good
at self-judg-
ing.

Mat. 7. 1, 2.

John 7. 24.

Rom. 14. 3.
Verse 10.

Ah! were Christians hearts more taken up in judging themselves, and condemning themselves, they would not be so apt to judge and censure others, and to carry it sowlly and bitterly towards others that differ from them. There are no souls in the world that are so fearful to judge others, as those that do most judge themselves; nor so careful to make a righteous judgment of men, or things, as those that are most careful to judge themselves. There are none in the world that tremble to think evil of others, to speak evil of others, or to do evil to others, as those that make it their business to judge themselves. There are none that make such sweet constructions, and charitable interpretations of men, and things, as those that are best and most in judging themselves. One request I have to you that are much in judging others, and little in judging your selves; to you that are so apt and prone to judge rashly, falsely, and unrighteously; and that is, that you will every morning dwell a little upon these Scriptures.

Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure you mete, it shall be measured to you again. Judge not according to appearance, but judge righteous judgment. Let not him that eateth not, judge him that eateth,

eateth, for God hath received him. Why dost thou judge thy brother? or why dost thou set at naught thy brother? we shall all stand before the Judgment-Seat of Christ. Let us not judge one another any more, but judge this rather, that no man put a stumbling-block or an occasion to fall in his brothers way. Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the heart, and then shall every man have praise of God. Speak not evil one of another (brethren) he that speaketh evil of his brother, and judgeth his Brother, speaketh evil of the Law, and judgeth the Law; but if thou judgest the Law, thou art not a doer of the Law, but a judge. There is one Law-giver, who is able to save, and to destroy. Who art thou that judgest another mans servant? to his own Master he standeth or falleth: yea, he shall be holden up, for God is able to make him stand.

One Delphidius accusing another before Julian, about that which he could not prove; the party denying the Fact. Delphidius answers, if it be sufficient to deny what is laid to ones charge, who shall be found guilty? Julian answers, And if it be sufficient to be accused, who can be innocent? You are wise, and know how to apply it.

She

Verf. 13.

1 Cor. 4. 5.

James 4. 11.

Verf. 12,
Rom. 14. 4.

The Twelfth Remedy.

12 Remedy.

1 Pet. 5. 5.

John 13. 5.

Humility is
(*Conser-
vatrix virtutum*
said Bernard)
that which
keeps all gra-
ces together.

Against this Device of Satan, is, this Above all, labour to be cloathed with *Humility*. Humility makes a man peaceable among brethren, fruitful in well-doing, cheerful in suffering, and constant in holy walking. Humility fits for the highest services we owe to Christ, and yet will not neglect the lowest service to the meanest Saint. Humility can feed upon the meanest dish, and yet 'tis maintained by the choicest delicates, as God, Christ and Glory. Humility will make a man bless him that curses him, and pray for those that persecute him. An humble heart is an habitation for God, a scholar for Christ, a companion of Angels, a Preserver of grace, & a Fitter for glory. Humility is the Nurse of our graces, the Preserver of our mercies, and the great Promoter of holy duties. Humility cannot find three things on this side Heaven; it cannot find fulness in the Creature, nor sweetness in Sin, nor life in an Ordinance without Christ. An humble soul always finds three things on this side Heaven; The soul to be empty, Christ to be full, and every mercy and duty to be sweet, wherein God is enjoyed. Humility can weep over other mens weaknesses, and joy, and re-

rejoyce over their Graces. Humility will make a man quiet and contented in the meanest condition, and 'twill preserve a man from envying other mens prosperous condition. Humility honours those that are strong in grace, and puts two hands under those that are weak in grace. Humility makes a man richer than other men, and it makes a man judge himself the poorest among men. Humility will see much good abroad, when it can see but little at home. Ah Christians! though faith be the Champion of grace, and love the Nurse of grace, yet humility is the beautifier of grace; it casts a general glory upon all the graces in the soul. Ah! did Christians more abound in humility, they would be less bitter, froward and sower, and they would be more gentle, meek, and sweet in their spirits and practices. Humility will make a man have high thoughts of others, and low thoughts of a mans self; it will make a man see much glory and excellency in others, and much baseness and sinfulness in a mans self: It will make a man see others rich, and himself poor, others strong and himself weak; others wise and himself foolish. Humility will make a man excellent at covering others infirmities, and at recording their gracious services, and at delighting in their graces, it makes a man joy in every light that

Thes. 1. 2, 3.

Ephes. 3. 8.

The humble soul is like the Violet, which grows low, hangs the head downwards, and hides it self with its own leaves: and were it not that the fragrant smell of her many vertues discovered him to the world, he would choose to lieve & die in his self contenting secrecie.

that out shines his own, and every wind that blows others good. Humility is better at believing, then 'tis at questioning other mens happiness. I judge, faith an humble soul, 'tis well with these Christians now, but it will be far better with them hereafter. They are now upon the borders of the New *Jerusalem*, and 'twill be but as a day before they slide into *Jerusalem*. An humble soul is willinger to say, Heaven is that mans, than mine; and Christ is that Christians, than mine; and God is their God in Covenant, than mine; Ah! were Christians more humble, there would be less fire and more love among them, than now is, &c.

Fourthly, *As Satan hath his Device to destroy gracious souls, so he hath his Devices to destroy poor ignorant souls, and that sometimes.*

Hosea 4. 6.
Prov. 22. 29.
Mat. 22. 29.

Ignorant have this advantage (*ut mitius ardeant*) they have a cooler hell.

BY drawing them to affect ignorance, and to neglect, slight, and despise the means of knowledge. Ignorance is the Mother of mistake, the cause of trouble, error, and of terrour; 'tis the high-way to hell, and it makes a man both a prisoner and a slave to the Devil at once. Ignorance unmans a man, it makes a man a beast, yea, makes him more miserable than the beast that perisheth. There are none

none so easily, nor so frequently taken in Satans snares, as ignorant souls; they are easily drawn to dance with the Devil all day, and to dream of supping with Christ at night, &c.

Now the Remedies against this Device are these.

The First Remedy.

Against this Device of Satan, is, seriously to consider, That an ignorant heart is an evil heart. *Without knowledge the mind is not good.* As an ignorant heart is a naughty heart, 'tis a heart in the dark, and no good can come into a dark heart, but it must pass through the understanding; *And if the eye be dark, all the body is dark.* A leprous head, and a leprous heart are inseparable companions. Ignorant hearts are so evil, that they let fly on all hands, and spare not to spit their venom in the very face of God, as *Pharaoh* did, when thick darkness was upon him.

The Second Remedy.

Against this Device of Satan, is, To consider, That Ignorance is the deformity of the soul: As blindness is the deformity of the face, so is ignorance the defor-

1. Remedy.

Prov. 19. 2.
*Ignorant sane
improbus om-
nis laich
Aristotle.*

Mat. 6. 12.

2. Remedy.

deformity of the soul. As the want of fleshly eyes spoils the beauty of the face, so the want of spiritual eyes spoils the beauty of the soul. A man without knowledge, is as a Work-man without his hands, as a Painter without his eyes, as a Traveller without his legs, or as a Ship without sails, or a Bird without wings, or like a body without a soul.

The Third Remedy.

3. Remedy.

Heb. 3. 10, 11.

They must needs err that know not Gods ways, yet cannot they wander so wide as to miss of hell.

Isa. 27. 11.

2 Thes. 1. 8.

Against this Device of Satan, is, solemnly to consider, That ignorance makes men the objects of Gods hatred and wrath. *It is a people that do err in their hearts, and have not known my ways. Wherefore I swear in my wrath, they should never enter into my rest. My people are a people of no understanding, therefore he that made them, will have no mercy on them.* Christ hath said, *That he will come in flaming fire, to render vengeance on them that know not God.* Ignorance will end in vengeance. When you see a poor blind man here, you do not loath him, nor hate him, but you pity him; Oh! but soul-blindness makes you abominable in the sight of God. God hath sworn, that ignorant persons shall never come into Heaven, Heaven it self would be a Hell to ignorant souls.

My

My People are destroyed for want of Knowledge; because thou hast rejected knowledge, I will reject thee.

Cbilo, one of the seven Sages, being asked what God had done, answered, He exalted humble Men, and suppressed proud ignorant Fools.

The Fourth Remedy.

Against this Device of Satan, is, To consider, That Ignorance is a Sin that leads to all Sins; all Sins are seminaly in Ignorance. *You do err, not knowing the Scriptures. It puts Men upon hating and persecuting the Saints. They shall hate you, and put you out of the Synagogues, yea, the Time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me.* Paul thanks his Ignorance for all his Cruelties to Christians. *I was a Blasphemer, and a Persecutor, and Injurious, but I obtained Mercy, because I did it ignorantly.* 'Twas ignorance that put the Jews upon crucifying Christ: *Father forgive them, saith Christ of his Murderers, for they know not what they do; for if the Princes of this World had known, they would not have crucified the Lord of Glory. Sin at first was the Cause of Ignorance, but now Ignorance*

X

Hos. 4. 6.

1071

Cut off

Rome saith, Ignorance is the Mother of Devotion, but the Scripture saith 'tis the Mother of Destruction.

4. Remedy.

Mat. 22. 29.

John 16. 2, 3.

Aristotle makes Ignorance the Mother of all the Misrule in the World.

1 Tim. 1. 13.

1 Cor. 2. 8.

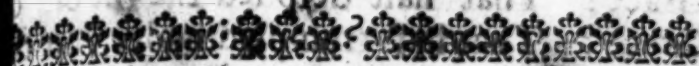
They did like
Oedipus, who
killed his Fa-
ther *Laius*,
King of The-
bes, & thought
he killed his
Enemy.

Pfal. 73. 8, 9.

Pfal. 14. 4.

rance is the Cause of all Sin. Swearing, and Lying, and Killing, and Stealing, and Whoring abound, saith the Prophet, because there is no knowledge of God in the Land. There are none so frequent, and so impudent in the ways of Sin, as ignorant Souls; they care not, nor mind not what they do, nor what they say against God, Christ, Heaven, Holiness, and their own Souls. Our Tongues are our own, who shall controul us? They are corrupt and speak wickedly, concerning Oppression, they speak loftily; they set their Mouth against the Heavens, and their Tongue walketh through the Earth. Have all the Workers of Iniquity no Knowledge? who eat up my People as they eat Bread, and call not upon the Lord.

AN



A N

APPENDIX

Touching Five more of

SATAN'S DEVICES,

WHEREBY

He keepeth poor Souls from believing in Christ, from receiving of Christ, from embracing of Christ, from resting, leaning, or relying upon Christ for everlasting Happiness, and Blessedness, according to the Gospel. And Remedies against these Devices.

His first Device to keep the Soul from believing in Christ, is,

BY suggesting to the Soul the greatness and vileness of his Sins. *What,* saith Satan, dost thou think that thou shalt ever obtain Mercy by Christ, that hast sinned with so high a Hand against Christ? That hast slighted the Tenders of Grace? That hast grieved the Spirit of Grace?

1 Device.

Jer. 3. 5.

Grace? That hast despised the Word of
 Grace? That hast trampled under Feet the
 Blood of the Covenant, by which thou
 might'st have been Pardoned, Purged, Ju-
 stified and Saved? That hast spoken and
 done all the Evil that thou couldst? No
 no, saith Satan, he hath Mercy for others
 but not for thee; Pardon for others, but
 not for thee; Righteousness for others
 but not for thee, &c. therefore 'tis in vain
 for thee to think of believing in Christ
 or resting and leaning thy guilty Soul up-
 on Christ.

*Now the Remedies against this Device, are
 these.*

The First Remedy.

1. Remedy.

Mad Logick.

Against this Device of Satan is, To
 consider, That the greater your Sin-
 are, the more you stand in need of a Savi-
 our: The greater your Burden is, the more
 you stand in need of one to help to bear
 it: The deeper the Wound is, the more
 need there is of the Chyrurgeon; the more
 dangerous the Disease is, the more need
 there is of the Physician. Who but mad
 Men will argue thus? My burden is great
 therefore i'll not call out for help: my
 Wound is deep, therefore i'll not call out
 for Balm: My Disease is dangerous, there-
 fore

fore I'll not go to the Physician. Ah! 'tis
 spiritual Madnes, 'tis the Devil's Logick
 to argue thus: My Sins are great, therefore
 I'll not go to Christ, I dare not rest nor
 lean on Christ, &c. whereas the Soul should
 reason thus, The greater my Sins are, the
 more I stand in need of Mercy, of Pardon,
 and therefore I will go to Christ, who de-
 lights in Mercy, who pardons Sin for his
 own Names sake; who is as able and as
 willing to forgive Pounds, as Pence, Thou-
 sands, as Hundreds.

Micah 7. 18.

Isa. 43. 25.

The Second Remedy.

Against this Device of Satan, is, so-
 lemnly to consider, That the promise
 of Grace and Mercy is to returning Souls.
 And therefore though thou art never so
 Wicked, yet if thou wilt return, God will
 be thine, and Mercy shall be thine, and Par-
 don shall be thine, 2 Chron. 30. 9. For if you
 turn again unto the Lord, your Brethren, and
 your Children shall find Compassion before them
 that lead them Captive, so that they shall come
 again into this Land, for the Lord our God is
 Gracious, and Merciful, and will not turn a-
 way his Face from you, if ye return unto him.
 So Jer. 3. 12. Go, and proclaim these Words
 towards the North, and say, return thou back-
 sliding Israel, saith the Lord, and I will not
 cause my Anger to fall upon you; for I am

2. Remedy.

merciful, saith the Lord, and I will not keep Anger for ever: So Joel 3. 13. And rent your Hearts, and not your Garments; and turn unto the Lord your God, for he is Gracious and Merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil. So Isa. 55. 7. Let the Wicked forsake his Ways, and the Unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him; and to our God for he will abundantly Pardon: Or as the Hebrew reads it, He will multiply Pardon. So Ezek. 18.

Ah Sinner! 'tis not thy great Transgressions that shall exclude thee from Mercy, if thou wilt break off thy Sins by Repentance, and return to the Fountain of Mercy. Christ's Heart, Christ's Arms are wide open to embrace the returning Prodigal. 'Tis not simply the greatest of thy Sins, but thy peremptory persisting in Sin that will be thy eternal overthrow.

The Third Remedy.

3 *Remedy.*

Against this Device of Satan, is, solemnly to consider; that the greatest Sinners have obtained Mercy; and therefore all the Angels in Heaven; all the Men on Earth, and all the Devils in Hell cannot tell to the contrary, but that thou mayest obtain Mercy. *Manasseh* was a noto-

noto-

notorious Sinner, he erected Altars for Baal, he Worshipped and Served all the Host of Heaven; he caused his Sons to pass through the Fire, he gave himself to Witchcraft and Sorcery; he made Judah to Sin more wickedly than the Heathen did, whom the Lord destroyed before the Children of *Israel*, he caused the Streets of *Jerusalem* to run down with innocent Blood. Ah! what a Devil incarnate was he in his Actings, yet when he humbled himself, and sought the Lord, the Lord was entreated of him, and heard his Supplication, and brought him to *Jerusalem*, and made himself known unto him, and crowned him with Mercy and Loving-kindness, as you may see in *2 Chron. 33*. So *Paul* was once a Blasphemer, a Persecutor, and Injurious, yet he obtained Mercy. So *Mary Magdalen* was a notorious Strumpet, a common Whore, one out of whom Christ cast seven Devils, yet she is pardoned by Christ, and dearly beloved of Christ, *Luke 7*. So *Mark 16. 9*. Now when Jesus was risen early, the first Day of the Week, he appeared to *Mary Magdalen*, out of whom he had cast seven Devils.

Jansenius on the place saith, 'Tis very observable, that our Saviour after his Resurrection first appeared to *Mary Magdalen* and *Peter*, that had been grievous Sinners; that even the worst of Sinners

2 Kings 21.

The Hebrew Doctors writ, that he slew *Ishaiab* the Prophet, who was his Father-in-Law.

1 Tim. 1. 13.

may be comforted and encouraged to come to Christ, to believe in Christ, to rest and stay their Souls upon Christ for Mercy here, and Glory hereafter. This is a very precious Word for the worst of Sinners to hang upon, *Psal. 68. 18.* The Psalmist speaking of Christ, saith, *Thou hast ascended on high, thou hast led Captivity Captive, thou hast received Gifts for Men, yea, for the Rebellious also, that the Lord might dwell amongst them.*

What though thou art a rebellious Child, or a rebellious Servant, what though thou art a rebellious Swearer, a rebellious Drunkard, a rebellious Sabbath-breaker? yet Christ hath received Gifts for thee, *Even for the Rebellious also.* He hath received the Gift of Pardon, the Gift of Righteousness; yea, all the Gifts of the Spirit for thee, that thy Heart may be made a delightful House for God to dwell in.

Bodin hath a Story concerning a great Rebel that had made a strong Party against a Roman Emperor. The Emperor makes Proclamation, That whoever could bring the Rebel dead or alive, he should have such a great Sum of Money. The Rebel hearing of this, comes and presents himself before the Emperor, and demands the Sum of Money. Now saith the Emperor, If I should put him to Death, the World would say I did it

it to save my Money. And so he pardons the Rebel, and gives him the Money.

Ah Sinners! shall a Heathen do this, that had but a drop of Mercy and Compassion in him? And will not Christ do much more, that hath all fulness of Grace, Mercy, and Glory in himself? Surely his Bowels do yern towards the worst of Rebels. Ah! if you still but come in, you will find him ready to Pardon, yea, one made up of pardoning Mercy. Oh! the readiness and willingness of Jesus Christ to receive to favour the greatest Rebels. The Father of Mercies did meet, embrace, and kiss that Prodigal's Mouth, which came from feeding with Swine, and kissing of Harlots.

Ephraim had committed Idolatry, and was back slidden from God: He was guilty of Luke-warmness and Unbelief, &c. yet saith God, *Ephraim is my dear Son, he is a pleasant Child, my Bowels are troubled for him, I will have Mercy* (or rather as 'tis in the Original, *I will have Mercy, Mercy*) upon him saith the Lord.

Well, saith God, though *Ephraim* be guilty of crimson Sins, yet he is a Son, a dear Son, a precious Son, a pleasant Child, though he be black with Filth, and red with Guilt, yet my Bowels are troubled for him, I will have Mercy, Mercy

Col. 1. 19.
Chap. 2. 3, 4.

Nehem. 9. 15.
Heb. But thou
a God of Pardon.

Hos. 4. 17. 5, 3.
6. 8, 11, 12, 13,
14. 13, 12, vide.

Jer. 31. 20.

Mercy upon him. Ah Sinners ! if these Bowels of Mercy do not melt, win, and draw you, Justice will be a swift Witness against you, and make you lye down in eternal Misery, for kicking against the Bowels of Mercy.

Christ hangs out still, as once that War-like *Scythian* did, a white flag of Grace and Mercy to returning Sinners that humble themselves at his Feet for Favour ; but if Sinners stand out, Christ will put forth his red Flag, his bloody Flag, and they shall die for ever by a hand of Justice. Sinners, there is no way to avoid perishing by Christ's iron Rod, but by kissing his Golden Scepter.

The Fourth Remedy.

4 Remedy.

Against this Device of Satan, is, To consider, That Jesus Christ hath no where in all the Scripture excepted against the worst of Sinners, that are willing to receive him, to believe in him, to rest upon him, for Happiness and Blessedness. Ah Sinners ! why should you be more cruel and unmerciful to your own Souls, than Christ is ? Christ hath not excluded you from Mercy, why should you exclude your own Souls from Mercy ? Oh that you would dwell often upon that choice Scripture, *John 6. 37. All that the Father*
giveth

giveth me, shall come to me, and him that cometh to me, I will in no wise cast out: (or as the Original hath it) I will not cast out. Well, saith Christ, if any Man will come, or is coming to me, let him be more sinful, or less; more unworthy, or less; let him be never so guilty, never so filthy, never so rebellious, never so Leprous, &c. yet if he will but come, I will not, not, not cast him off. So much is held forth in 1 Cor. 6. 9, 10, 11. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind. Nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

Ah Sinners! do not think that he that hath received such notorious Sinners to Mercy, will reject you. He is yesterday, and to day, and the same for ever. Christ was born in an Inn, to shew that he receives all Comers, his Garments were divided into four parts, to shew that out of what part of the World soever we come, we shall be received. If we be naked, Christ hath Robes to cloath us, if we be harbourless, Christ hath room to lodge us. That is a choice

Heb. 13. 8.

choice Scripture, *Acts 10. 34, 35.* Then Peter opened his Mouth, and said, of a Truth I perceive that God is no respecter of Persons. But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him.

John 9. 19, 20.

The three Tongues that were Written upon the Cross in Greek, Latin, and Hebrew, to witness Christ to be the King of the Jews, do each of them in their several Idiom avouch this singular Axiome, that Christ is an All-sufficient Saviour, and a threefold Cord is not easily broken. The Apostle puts this out of doubt, *Heb. 7. 25.* Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them. Now he were not an All-sufficient Saviour, if he were not able to save the greatest, as the least of Sinners. Ah Sinners! tell Jesus Christ that he hath not excluded you from Mercy, and therefore you are resolved that you will sit, wait, weep, and knock at the Door of Mercy till he shall say, Souls be of good cheer, your Sins are forgiven, your Persons are justified, and your Souls shall be saved.

The

The Fifth Remedy.

Against this Device of Satan, is, To consider, That the greater Sinner, thou art, the dearer thou wilt be to Christ when he shall behold thee as the Travel of his Soul, *Isa. 53. 11. He shall see of the travel of his Soul and be satisfied.* The dearer we pay for any thing, the dearer that thing is to us. Christ hath paid most, and prayed most, and sighed most, and wept most, and bled most for the greatest Sinners, and therefore they are dearer to Christ than others that are less sinful, *Rachel* was dearer to *Jacob* than *Leah*, because she cost him more; he obeyed, endured, and suffered more by Day and Night for her, than for *Leah*. Ah Sinners! the greatness of your Sins does but set off the freeness and riches of Christ's Grace, and the freeness of his Love: This maketh Heaven and Earth to ring of his Praise, that he loves those that are most unlovely, that he shews most favour to them that have sinned most highly against him, as might be shewed by several instances in Scripture, as *Paul*, *Mary Magdalen*, and others, who sinned more against Christ than these? And who had sweeter and choicer manifestations of Divine Love and Favour than these?

5. Remedy.

The

The Sixth Remedy.

6 Remedy.

Rom. 8. 10.

1 John 1. 6, 7

1 John 5. 4.

Matth. 5. 15.
to 35.

Against this Device of Satan, is, seriously to consider, That the longer you keep off from Christ, the greater and stronger your Sins will grow. All Divine Power and Strength against Sin flows from the Soul's Union and Communion with Christ: While you keep off from Christ, you keep off from that Strength and Power which is only able to make you trample down Strength, lead Captivity Captive, and slay the *Goliath's* that bid defiance to Christ. 'Tis only Faith in Christ that makes a Man triumph over Sin, Satan, Hell, and the World. 'Tis only Faith in Christ that binds the strong Man's Hand and Foot, that stops the Issue of Blood, that makes a Man strong in resisting, and happy in conquering. Sin always dies most, where Faith lives most, the most believing Soul is the most mortified Soul. Ah Sinner remember this, there is no way on Earth effectually to be rid of the Guilt, Filth, and Power of Sin, but by believing in a Saviour. 'Tis not resolving, 'tis not complaining, 'tis not mourning, but believing, that will make thee Divinely victorious over that Body of Sin that to this Day is too strong for thee, and that will certainly be thy Ruine, if it be not ruin'd by a Hand of Faith.

The Seventh Remedy.

Against this Device of Satan, is, wisely to consider, That as there is nothing in Christ to discourage the greatest Sinners from believing in him, so there is every thing in Christ that may encourage the greatest Sinners to believe in him, to rest and lean upon him for all Happiness and blessedness. If you look upon his Nature, his Disposition, his Names, his Titles, his Offices, as King, Priest, and Prophet, you will find nothing to discourage the greatest Sinners from believing in him, but many things to encourage the greatest Sinners to receive him, to believe on him. Christ is the greatest good, the choicest good, the chiefest good, the most suitable good, the most necessary good: He is a pure good, a real Good, a total Good, an eternal Good, and a Soul satisfying Good. Sinners, are you poor? Christ hath Gold to enrich you: Are you Naked? Christ hath Royal Robes, he hath white Rayment to cloath you: Are you Blind? Christ hath eye-salve to enlighten you: Are you Hungry? Christ will be Manna to feed you: Are you Thirsty? He will be a Well of Living Water to refresh you: Are you Wounded? He hath a Balm under his Wings to heal you: Are you Sick? He is a Physician

7 Remedy.

Cant. 1. 3.

Col. 1. 19.
Chap. 2. 3.
Cant. 5. 10.

Rev. 3. 17, 18.

John 6. 48.
& 7. 38.

Mal. 4. 2.
Mat. 4. 13.
& 20. 8.

Isa. 1. 18.

Isa. 43. 25.

Isa. 38. 17.

Micah 1. 19.

cian to cure you: Are you Prisoners? He hath laid down a Ransome for you. Ah Sinners! Tell me, tell me, is there any thing in Christ to keep you off from believing? No. Is there not every thing in Christ that may encourage you to believe in him? Yes. Then believe in him, and then *Though your Sins be as Scarlet, they shall be as white as Snow, though they be red like Crimson, they shall be as Wool.* Nay, then your Iniquities shall be forgotten as well as forgiven, they shall be remembred no more: God will cast them behind his Back, he will throw them into the bottom of the Sea.

The Eighth Remedy.

8. Remedy.

John 8. 14.

John 3. 18.

Against this Device of Satan, is seriously to consider the absolute necessity of believing in Christ. Heaven is too holy, and too hot to hold Unbelievers, the lodging is prepared in Hell, *Rev. 21. 8. the fearful and unbelieving, &c. shall have their part in the Lake which burneth with fire and Brimstone, which is the second Death.* *ye believe not that I am he (saith Christ) ye shall die in your Sins:* And he that dies in his Sins must to Judgment, and to Hell in his Sins. Every Unbeliever is a condemned Man, *He that believeth not (saith John) is condemned already, because he hath not believed in the Name of the only begotten Son*

of God. And he that believeth not the Son shall not see Life, but the Wrath of God abideth on him. Ah Sinners! the Law, the Gospel, and your own Consciences, have past the sentence of Condemnation upon you, and there is no way to reverse the Sentence, but by believing in Christ; And therefore my Counsel is this; Stir up your selves to lay hold on the Lord Jesus, and look up to him, and wait on him, from whom every good and perfect Gift comes, and give him no rest till he hath given thee that Jewel Faith, that is more worth than Heaven and Earth, and that will make thee happy in Life, joyful in Death, and glorious in the Day of Christ.

And thus much for the Remedies against this first Device of Satan, whereby he keeps off thousands from believing in Christ.

The second Device that Satan hath to keep poor Sinners from believing, from closing with a Saviour, is,

BY suggesting to them their unworthiness. Ah, saith Satan! As thou art worthy of the greatest Misery, so thou art unworthy of the least Crum of Mercy. What, dost thou think, saith Satan; that ever Christ will own, receive, or embrace such an unworthy Wretch as thou art?

Y

No,

Ver. 36.

Isa. 64. 7.

James 1. 17.

Isa. 62. 7.

2. Device.

No, no, if there were any worthiness in thee, then indeed Christ might be willing to be entertained by thee. Thou art unworthy to entertain Christ into thy house, how much more unworthy art thou to entertain Christ into thy Heart, &c.

Now the Remedies against this Device, are these.

The First Remedy.

1. Remedy.

Mat: 19. 8.

John 5. 29.

Against this Device of Satan, is, seriously to consider, That God hath no where in the Scripture required any worthiness in the Creature before believing in Christ. If you make a diligent search through all the Scripture, you shall not find (from the first Line in *Genesis*, to the last Line in the *Revelations*) one word that speaks out God's requiring any worthiness in the Creature before the Soul's believing in Christ; before the Soul's leaning and resting upon Christ for Happiness and Blessedness; and why then should that be a bar or hindrance to thy Faith, which God doth no where require of thee before thou comest to Christ, that thou mayest have Life. Ah Sinners! remember, Satan objects your unworthiness against you, only out of a Design to keep Christ and your Souls asunder for ever, and there-

therefore in the face of all your unworthiness rest upon Christ, come to Christ, believe in Christ, and you are happy for ever.

Joh. 6. 40, 47

The Second Remedy.

Against this Device of Satan, is, wisely to consider, That none ever received Christ, embraced Christ, and obtained Mercy and Pardon from Christ, but unworthy Souls. Pray what worthiness was in *Matthew, Zacheus, Mary Magdalen, Manasseh, Paul and Lydia*, before their coming to Christ, before their Faith in Christ? Surely none. Ah Sinners! you should reason thus, Christ hath bestow'd the choicest Mercies, the greatest Favours, the highest Dignities, the sweetest Priviledges upon unworthy Sinners; and therefore Oh our Souls, do not you faint, do not you despair, but patiently and quietly wait for the Salvation of the Lord, who can tell but that free Grace and Mercy may shine forth upon us, though we are unworthy, and give us a Portion among those Worthies that are now triumphing in Heaven?

2. Remedy.

The Third Remedy.

Against this Device of Satan is, That if the Soul will keep off from Christ till it be worthy, it will never close with Christ,

3. Remedy.

Isa. 50. ult.

John 1. 11.
James 2. 23.

Rev. 3. 4.

Christ, it will never embrace Christ, 'twill never be one with Christ, it must lye down in everlasting Sorrow, God hath laid up all worthiness in Christ, that the Creature may know where to find it, and may make out after it. There is no way on Earth to make unworthy Souls worthy, but by believing in Christ: Believing in Christ, of Slaves, 'twill make you worthy Sons; of Enemies, 'twill make you worthy Friends. God will count none worthy, nor call none worthy, nor carry it towards none as worthy, but Believers, who are made worthy by the worthiness of Christ's Person, Righteousness, Satisfaction, and Intercession, &c.

The Fourth Remedy.

4. Remedy.

Isa. 55. 1. 2.

Against this Device of Satan, is, solemnly to consider, That if you make a diligent search into your own Hearts, you shall find that 'tis the Pride and Folly of your own Hearts that puts you upon bringing of a worthiness to Christ. O you would fain bring something to Christ, that might render you acceptable to him, you are loth to come empty-handed. The Lord cries out, *Ho every one that thirsteth, come ye to the Waters, and he that hath no Money, come ye, buy and eat, come buy Wine and Milk without Money, and without Price. Wherefore do*

do ye spend your Money upon that which is not Bread? and your Labour for that which satisfieth not? Here the Lord calls upon Money-less, upon Penny-less Souls, upon unworthy Souls, to come and partake of his precious Favours freely. But Sinners are proud and foolish, and because they have no Money, no Worthiness to bring, they'l not come, tho' he sweetly invites them. Ah Sinners! what is more just then that you should perish for ever, that prefer Husks among Swine before the Milk and Wine, the sweet and precious Things of the Gospel that are freely and sweetly offered to you, &c. Well Sinners remember this, 'tis not so much the sense of your unworthiness, as your Pride that keeps you off from a blessed closing with the Lord Jesus.

The Third Device that Satan hath to keep poor Sinners from believing, from closing with a Saviour, is,

BY suggesting to them the want of such and such Preparations and Qualifications. Saith Satan, Thou art not prepared to entertain Christ; thou art not thus and thus humbled and justified; thou art not heart-sick of Sin; thou hast not been under Horrors and Terrors as such and such; thou must stay till thou art prepared and qualified to receive the Lord Jesus, &c.

3. *Device.*

Now the Remedies against this Device, are these.

The First Remedy.

I. Remedy.

Mat. 9. 9.

Luke 19. 9.
Acts 16.

Against this Device of Satan, is, solemnly to consider, That such as have not been so and so prepared and qualified, as Satan suggests, have received Christ, believed in Christ, and been saved by Christ. *Matthew* was called, sitting at the receipt of Custom, and there was such Power went along with Christ's Call, that made him to follow him. We read not of any Horrors or Terrors, &c. that he was under before his being called by Christ. Pray what preparations and qualifications were found in *Zacheus*, *Paul*, the *Taylor*, and *Lydia* before their Conversion. God brings in some by the sweet and still Voice of the Gospel, and usually such that are thus brought into Christ, are the sweetest, humblest, choicest, and fruitfullest Christians. God is a free Agent to work by Law or Gospel; by Smiles or Frowns, by presenting Hell or Heaven to sinners Souls. God thunders from Mount *Sinai* upon some Souls, and conquers them by thundering. God speaks to others in a still Voice, and by that conquers them. You that are brought to Christ by the Law

Law, do not you judge and condemn them that are brought to Christ by the Gospel: And you that are brought to Christ by the Gospel, do not you despise those that are brought to Christ by the Law. Some are brought to Christ by Fire, Storms, and Tempests, others by more easie and gentle gales of the Spirit. The Spirit is free in the works of Conversion, and as the Wind, it blows when, where, and how it pleases. Thrice happy are those Souls that are brought to Christ, whether it be in a Winters Night, or in a Summers Day.

Rom. 14.

John 3. 8.

The Second Remedy.

Against this Device of Satan, is, solemnly to dwell upon these following Scriptures, which do clearly evidence, that poor Sinners which are not so and so prepared and qualified to meet with Christ, to receive and embrace the Lord Jesus Christ, may, notwithstanding that, believe in Christ, and rest and lean upon him for Happines and Blessedness, according to the Gospel. Read *Prov. 1. 20. ult. and chap. 8. 1. to 11. and chap. 9. 1. to 6. Ezek. 16. 1. to 14. John 3. 14. to 18. 36. Rev. 3. 15. to 20.* Here the Lord Jesus Christ stands knocking at the *Laodiceans* Door, he would fain have them to Sup with him, and that

2. Remedy.

he might Sup with them; that is, that they might have intimate Communion and Fellowship one with another.

Now pray tell me, what Preparations or Qualifications had these *Laodiceans* to entertain Christ, surely none, for they were luke-warm, they were *neither hot nor cold*, they were *wretched, and miserable, and poor, and blind, and naked*, and yet Christ to shew his free Grace, and his condescending Love; invites the very worst of Sinners to open to him, though they were no ways so, or so prepared or qualified to entertain him.

The Third Remedy.

3. Remedy.

Rom. 4. 5.
God justifies
the Ungodly.

A Gainst this Device of Satan, is, seriously to consider, That the Lord does not in all the Scripture, require such and such Preparations, and Qualifications before Men come to Christ, before they believe in Christ, or entertain, or embrace the Lord Jesus. Believing in Christ is the great thing that God presses upon Sinners throughout the Scripture: as all know, that know any thing of Scripture.

Object. But does not Christ say, *Come unto me all ye that Labour and are heavy Laden, and I will give you Rest?*

To this I shall give these three Answers.

1. That

1. That though the Invitation be to such that *Labour and are heavy Laden*, yet the Promise of giving Rest, it's made over to coming, to believing.

Matth. 11. 28.
Opened and
cleared.

2. I answer, That all that this Scripture proves and shews, is, That such as labour under Sin, as under a heavy Burden, and that are laden with the guilt of Sin, and sense of God's displeasure, ought to come to Christ for rest: But it doth not prove, that only such must come to Christ, nor that all Men must be thus burthened, and laden with the sense of their Sins, and the Wrath of God, before they come to Christ.

Poor Sinners, when they are under the sense of Sin, and Wrath of God, they are prone to run from Creature to Creature, and from Duty to Duty, and from Ordinance to Ordinance, to find rest; and if they could find it in any thing, or Creature, Christ should never hear of them: But here the Lord sweetly invites them; and to encourage them, he engages himself to give them rest. *Come* (saith Christ) *and I will give you rest.* I'll not shew you Rest; nor barely tell you of Rest, but I *will give you rest.* I am faithfulness it self, and cannot lie, *I will give you rest.* I that have the greatest Power to give it, the greatest Will to give it, the greatest Right to give it. *Come laden Sinners, and I will give you rest.*

rest. Rest is the most desirable Good, the most suitable Good, and to you the greatest Good. Come, (saith Christ, that is, Believe in me, and I will give you Rest. I will give you Peace with God, and Peace with Conscience. I will turn your Storm into an everlasting Calm. I will give you such Rest that the World can neither give to you, nor take from you.

3. I answer. No one Scripture speaks out the whole Mind of God; therefore do but compare this one Scripture with those several Scriptures that are laid down in the second *Remedy* last mentioned, and it will clearly appear, that though Men are not thus and thus burden'd and laden with their Sins, and filled with Horror and Terror, if they may come to Christ, they may receive and embrace the Lord Jesus Christ.

The Fourth Remedy.

4. *Remedy.*

Against this Device of Satan, is, To consider, That all that Trouble for Sin, all that Sorrow, Shame, and Mourning, which is acceptable to God, and delightful to God, and prevalent with God, flows from Faith in Christ, as the Stream doth from the Fountain, as the Branch doth from the Root, as the Effect doth from the Cause, *Zech. 12. 10. They shall look*

on him whom they have pierced, and they shall mourn for him. All Gospel mourning flows from believing; they shall first look, and then mourn. All that know any thing, know this, that *whatever is not of Faith, is Sin*. Till Men have Faith in Christ, their best Services are but glorious Sins.

Rom. 4: 25.

The Fourth Device that Satan bath to keep poor Sinners from believing, from closing with a Saviour, is,

BY suggesting to a Sinner Christ's unwillingness to save. 'Tis true, saith Satan, Christ is able to save thee, but is he willing? Surely though he be able, yet he is not willing to save such a Wretch as thou art, that hast trampled his Blood under thy Feet, and that hast been in open Rebellion against him all thy Days, &c.

4. Device.

The Remedy against this Device of Satan, is, briefly to consider these few things.

First,

THE great Journey that he hath taken from Heaven to Earth, on purpose to save Sinners, doth strongly demonstrate his willingness to save them. *Mat. 9: 13. I came not to call the Righteous, but Sinners to Repentance. 1 Tim. 1. 15. This is a faithful saying,*

1. Remedy.

saying, and worthy of all Acceptation, that Jesus Christ came into the World to save Sinners, of whom I am chief.

Secondly.

HIS divesting himself of his Glory in order to Sinners Salvation, speaks out his willingness to save them. He leaves his Father's Bosom, he puts off his glorious Robes, and lays aside his glorious Crown, and bids adieu to his glistering Courtiers the Angels? And all this he doth, that he may accomplish Sinners Salvation.

Thirdly.

From the Cradle to the Cross, his whole Life was a Life of Sufferings.

THAT Sea of Sin, that Sea of Wrath, that Sea of Trouble, that Sea of Blood that Jesus Christ wadeth through, that Sinners might be Pardoned, Justified, Reconciled, and Saved, doth strongly evidence his willingness to save Sinners.

Fourthly.

2Cor. 5. 19, 20.

HIS sending his Embassadors early and late, to Woo and Intreat Sinners to be reconciled to him, doth with open Mouth shew his readiness and willingness to save Sinners.

Fifthly,

Fifthly,

HIS Complaints against such as refuse him, and that turn their backs upon him, and that will not be saved by him, doth strongly declare his willingness to save them; *John 1. 11. He came to his own, and his own received him not. So in John 5. 40. But ye will not come to me that ye may have Life.*

Sixthly.

THE Joy and Delight that he takes at the Conversion of Sinners, doth demonstrate his willingness that they should be saved; *Luke 15. 7. I say unto you, that likewise Joy shall be in Heaven over one Sinner that repenteth, more than over ninety and nine just Persons which need no Repentance.* God the Father rejoyceth at the return of his Prodigal Son; Christ rejoyces to see the travel of his Soul; the Spirit rejoyces that he hath another Temple to dwell in; and the Angels rejoyce that they have another Brother to delight in, &c.

Isa. 58. 11.

The

The Fifth Device that Satan hath to keep poor Sinners from believing, from closing with a Saviour, is,

I. Device.

BY working a Sinner to mind more the secret Decrees and Counsels of God than his own Duty. What needest thou be busy thy self about receiving, embracing and entertaining of Christ? saith Satan, thou art Elected, thou shalt be Saved; if not, all that thou canst do will do thee no good, Nay, he will work the Soul not only to doubt of its Election, but to conclude that he is not Elected; and therefore let him do what he can, he shall never be Saved.

Now the Remedies against this Device are these.

The First Remedy.

I. Remedy.

AGainst this Device of Satan, is, seriously to consider, That all the Angels in Heaven, nor all the Men on Earth nor all the Devils in Hell cannot tell to the contrary, but that thou mayest be an elected Person, a chosen Vessel. Thou mayest be confident of this, that God never made Satan one of his Privy-Counsel, God never acquainted him with the Names of

Person

Persons of such that he hath set his Love
upon to Eternity, &c.

The Second Remedy.

Against this Device of Satan, is, To
meddle with that which thou hast
to do. Secret things belong to the Lord,
but revealed things belong to thee: Thy
Work Sinner, is to be peremptory in be-
lieving, and in returning to the Lord; thy
Work is to cast thy self upon Christ, lye at
his Feet, to wait on him in his Ways, and
to give him no Rest, till he shall say, Sin-
ner, I am thy Portion, I am thy Salvation,
and nothing shall separate between Thee
and Me.

2 Remedy.

Deut. 29. 29.

(Here



(Here followeth)

Seven Characters OF FALSE TEACHERS.

Which let me add for a Close, viz.

Acts 20. 28,
29, 30.
2 Cor. 11. 13,
15.
Ephes. 4. 14.
2 Tim. 3. 4, 5, 6
Tit. 1. 11, 12.
2 Pet. 2. 18, 19.

THAT Satan labours Might and main by false Teachers, which are his Messengers and Ambassadors, to deceive, delude, and for ever undo the precious Souls of Men; *Jer. 23. 13. I have seen Folly in the Prophets of Samaria, they prophesied in Baal, and caused my People Israel to err. Mic. 3. 5. The Prophets make my People to err. They seduce them, and carry them out of the Right way into By-paths, and blind Thickets of Error, Blasphemy, and Wickedness, where they are lost for ever.*

Beware

Beware of false Prophets, for they come to you in sheeps clothing, but inwardly they are ravening Wolves. These lick and suck the Blood of Souls. Phil. 3. 2. Beware of Dogs, beware of evil Workers, beware of the concision. These Kiss and Kill, these cry Peace, Peace, till Souls fall into everlasting Flames, &c.

Mat. 7. 15.
Prov. 7.
1. 10.

Now the best way to deliver poor Souls from being deluded and destroyed by these Messengers of Satan, is to discover them in their Colours, that so being known, poor Souls may shun them, and flie from them, as from Hell it self.

Now you may know them by these Characters following.

The First Character.

1. **F**ALSE Teachers are Men pleasers: They preach more to please the Ear, than to profit the Heart, Isa. 30. 10. Which say to the Seers, see not, and to the Prophets prophesie not unto us right things; speak unto us smooth things, prophesie deceits Jerem. 5. 30, 31. A wonderful and horrible thing is committed in the Land; the Prophets prophesie falsely, and the Priests bear rule by their means, and my People love to have it so. And what will you do in the end thereof? They handle Holy things rather with Wit and

But so are not true Teachers,
Gal. 1. 10.
1 Thes. 2. 1, 2,
3, 4.

Whilst an Ass
is stroaked
under the
Belly, you
may lay on
his Back what
Burden you
please.

Jer. 23, 16, 17.

dalliance, then with Fear and Reverence. False Teachers are Soul-undoers, they are like evil Chyrurgions that skin over the Wound, but never heal it. Flattery undid *Ahab*, and *Herod*, *Nero*, and *Alexander*. False Teachers are Hells greatest enrichers. *Non acerba, sed blanda; Not bitter, but flattering words do all the Mischief*, saith *Valerian* the Roman Emperor. Such smooth Teachers are sweet Soul-poysoners, &c.

The Second Character.

Num. 16. 3, 9.

1 King. 22. to 26.

2 Cor. 10. 10.

2. **F**ALSE Teachers are notable in casting Dirt, Scorn, and Reproach upon the Persons, Names, and Credit of Christ's most faithful Embassadors. Thus *Corah*, *Dathan*, and *Abiram*, charged *Moses* and *Aaron*, that they took too much upon them, seeing all the Congregation was Holy. You take too much State, too much Power, too much Honour, too much Holiness upon you: For what are you more than others, that you take so much upon you. And so *Ahab's* false Prophets fell foul on good *Micajah*, paying of him with blows for want of better Reasons. Yea *Paul*, that great Apostle of the *Gentiles*, had his Ministry undermined, and his Reputation blasted by false Teachers. For his Letters (say they) are weighty and Power-

powerful, but his bodily Presence is weak and contemptible. They rather contemn him, then admire him; they look upon him as a Duncie rather than a Doctor. And the same hard measure had our * Lord Jesus from the Scribes and Pharisees, who laboured as for Life, to build their own Credit upon the ruins of his Reputation. And never did the Devil drive a more full Trade this way, than he does in these Days. Oh! the Dirt, the Filth, the Scorn that is thrown upon those of whom the World is not worthy. I suppose false Teachers mind not that saying of *Austin*, *Quisquis volens detrahit famam meam, nolens addit mercedi meam.* He that willingly takes from my good Name, unwillingly adds to my Reward.

The Third Character.

3. **F**alse Teachers are venters of the Devices and Visions of their own Heads and Hearts. *Jer. 14. 14. Then the Lord said unto me, the Prophets prophesie Lies in my Name; I sent them not, neither have I commanded them, neither spake unto them: They prophesie unto you a false Vision, and Divination, and a thing of naught, and the Deceit of their Heart. Chap. 23. 16. Thus saith the Lord of Hosts, hearken not unto the words of the Prophets that prophesie unto you; they make you vain, they speak a Vision of their*

Z 2

own

The Proverb is *Oculus & fama non patiuntur jocos.* A Mans Eye and his good Name can bear no Jest. * *Mat. 27. 63.* Yea, and *Lucian* that blasphemous Atheist, termeth him the crucified Cozener.

Mat. 24. 4, 5, 11, 24.
Titus 1. 10.
John 2. 6, 7.
Rom. 16. 8.

own Heart, and not out of the Mouth of the Lord. Are there not multitudes in this Nation, whose Visions are but golden Delusions, lying Vanities, brainlick Phantasies; these are Satans great Benefactors and such as Divine Justice will hang up in Hell as the greatest Malefactors, if the Physician of Souls do not prevent it, &c.

The Fourth Character.

Luther complained of such in his Time, that would straine at a Gnat, and swallow a Camel. This Age is full of such Teachers, such Monsters. The High Priests Spirit, Mat. 29 6. lives and thrives in Days.

4. **F**alse Teachers easily pass over the great and weighty things both of Law and Gospel, and stand most upon those things that are of least Moment and Concernment to the Souls of Men. 1 Tim. 1. 5, 6, 7. Now the end of the Commandment is Charity, out of a pure Heart, and of a good Conscience, and of Faith unfeigned. From which some having swerved, have turned aside unto vain jangling, desiring to be Teachers of the Law, and understand neither what they say, nor whereof they affirm, Mat. 23. 23. Woe unto you Scribes and Pharisees, Hypocrites, for ye pay Tythe of Mint, and Annise, and Cummin, and have omitted the weightier matters of the Law, Judgment, Mercy, and Faith; these ought ye to have done, and not to leave the other undone. False Teachers are nice in the lesser things of the Law, and as negligent in the greater. 1 Tim. 6. 3, 4, 5. If any Man teach otherwise

wise

rise, and consent not to wholesome words, even
the words of our Lord Jesus Christ; and to
the Doctrine which is according to Godliness.
He is proud, knowing nothing, but doting a-
bout Questions and Strife of words, whereof
cometh Envy, Strife, Railings, evil Surmisings,
perverse disputings of Men of corrupt Minds,
and destitute of the Truth, supposing that Gain
is Godliness, from such withdraw thy self. If
such Teachers are not Hypocrites in grain,
I know nothing, Rom. 2. 22. The Earth
groans to bear them, and Hell is fitted for
them, Matt. 24. ult.

The Fifth Character.

FALSE Teachers cover and colour
their dangerous Principles and foul
Impostures, with very fair Speeches and
plausible Pretences; with high Notions,
and golden Expressions. Many in these
Days are bewitch'd and deceived by the
magnificent Words, lofty Strains, and
stately terms of Deceivers, viz. Illumi-
nation, Revelation, Deification, fiery
Triplicity, &c. as Strumpets paint their
Faces, and deck and perfume their Beds,
the better to allure and deceive simple
Souls; so false Teachers will put a great
deal of paint and garnish upon their
most dangerous Principles and Blasphe-
mies, that they may the better deceive

Gal. 6. 12, 13
2 Cor. 11. 13
14, 15.
Rom. 16. 17, 18
Mat. 16. 6,
11, 12, 7, 15.

and delude poor ignorant Souls. They know sugred Poyson goes down sweetly; they wrap up their most pernicious (Soul-killing) Pills in Gold. Weigh the Scriptures in the Margent.

In the days of *Hadrian* the Emperor, there was one *Bencosby* gathered a multitude of Jews together, and called himself *Ben-cocnba*, the Son of a Star, applying that Promise to himself, *Numb. 23. 17.* But he proved *Barchosaba*, the Son of a Lye. And so will all false Teachers, for all their flourishes prove at last the Sons of Lies.

The Sixth Character.

For shame
(says *Epistetus* to his
Stoicks, ei-
ther live as
Stoicks, or
leave off the
name of Sto-
icks: The
Application
is easie.

6. **F**ALSE Teachers strive more to win over Men to their Opinions, than to better them in their Conversations. *Mat. 23. 15. Wo unto you Scribes and Pharisees, Hypocrites, for ye compass Sea and Land to make one Profelyte, and when he is made, ye make him two-fold more the Child of Hell than your selves.* They busie themselves most about Mens Heads; their Work is not to better Mens Hearts, and mend their Lives. And in this they are very much like their Father the Devil, who will spare no pains to gain Profelytes.

The

The Seventh Character.

7. **F**alse Teachers make Merchandize of their Fellows, 2 Pet. 2. 1, 2, 3. But there were false Prophets also among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of Truth shall be evil spoken of. And through Covetousness shall they with feigned words make Merchandize of you; whose Judgment now of a long time lingereth not, and their Damnation slumbreth not. They eye your Goods more than your Good, and mind more the serving of themselves, than the saving of your Souls: So they may have your Substance, they care not though Satan has your Souls, Rev. 18. 11, 12, 13. That they may the better pick your Purse, they will hold forth such Principles as are very indulgent to the Flesh. False Teachers are the great Worshipers of the golden Calf, Jer. 6. 13.

Crates threw his Money into the Sea, resolving to drown it, lest it should drown him. But false Teachers care not who they drown, so they may have their Money.

Now by these Characters you may know them, and so shun them, and deliver your Souls out of their dangerous Snares: VVhich that you may, my Prayers shall meet yours at the Throne of Grace.

And now to prevent Objections, I shall lay down some Propositions or Conclusions concerning Satan and his Devices, and then give you the Reasons of the Point, and so come to make some Use and Application of the whole to our selves.

PRO.



PROPOSITIONS
CONCERNING
SATAN
AND HIS
DEVICES.

The first Proposition, is this,

THAT though Satan hath his Devices to draw Souls to Sin, yet we must be careful that we do not lay all our Temptations upon Satan, that we do not wrong the Devil, and father that upon him, that is to be fathered upon our own base Hearts. I think, that oftentimes Men charge that upon the Devil, that is to be charged upon their own Hearts, *And the Lord said unto the Woman,*

1 Proposition.

Gen. 3. 13:

Rom. 6. ult.
Mat. 5. 15.

*Cum primum
nascimur in
omni continuo
pravitate ver-
samur. We are
no sooner
born than
buried in a
bog of Wick-
edness. Tully.
Jude 15, 16.*

Woman, what is this that thou hast done? and the Woman said, the Serpent beguiled me, and I did eat. Sin and shifting came into the World together. This is no small baseness of our Hearts, that they will be naught, I, very naught, and yet will father that naughtiness upon Satan. Man hath an evil Root within him; that were there no Devil to tempt him, nor no wicked Men in the World to entice him, yet that Root of Bitterness, that cursed sinful Nature that is in him, would draw him to Sin, though he knows beforehand, that the Wages of Sin is eternal Death. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornication, Thefts, False-witnesses, Blasphemies. The whole frame of Man is out of Frame, the Understanding is dark, the Will cross, the Memory slippery, the Affections crooked, the Conscience corrupted, the Tongue poysoned, and the Heart wholly Evil, only Evil, and continually Evil. Should God chain up Satan, and give him no Liberty to tempt or entice the Sons of Men to Vanity or Folly; yet they would not, yet they could not but Sin against him, by reason of that cursed Nature that is in them, that will still be provoking them to those Sins that will provoke and stir up the Anger of God against them. Satan hath only a perswading Slight, not an enforcing Might; he may tempt us,

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but without our selves, he cannot conquer us; he may entice us, but without our selves he cannot hurt us. Our Hearts carry the greatest stroke in every Sin. Satan can never undo a Man without himself, but a Man may easily undo himself without Satan. Satan can only present the Golden Cup, but he hath no Power to force us to drink the Poison that is in the Cup; he can only present to us the Glory of the World, he cannot force us to fall down and worship him, to enjoy the World; he can only spread his Snares, he hath no Power to force us to walk in the midst of his Snares; therefore do the Devil so much right, as not to excuse your selves, by your accusing him, and laying that load upon him, that you should lay upon your own Hearts.

James 1. 4.

The Fire is our Wood, though it be the Devil's Flame.

Nazianzen.

The Second Proposition, is,

THAT Satan hath a great hand and stroke in most Sins. 'Twas Satan that tempted our first Parents to Rebellion. 'Twas Satan that provoked David to number the People. 'Twas Satan that put Peter upon rebuking Christ; therefore saith Christ, Get thee behind me Satan. 'Twas Satan that put Cain upon murdering of righteous Abel: Therefore 'tis that he is called a murderer from the Beginning. 'Twas Satan that put Treason into the Heart

2 Proposition.

Gen. 3. 1, 4, 5.
1 Chron. 21. 1.

Mat. 16. 22, 23

John 8. 44.

John 13. 2.

Acts 5. 3.

*Diabolus tenta-
tus, Deus proba-
bat, Tertul.*

Heart of Judas against Christ. And Supper being ended, the Devil having put it into the Heart of Judas Iscariot, Simon's Son, to betray him. It was Satan that put Ananias upon lying: Peter said, Ananias, why hath Satan filled thine Heart to lye to the Holy Ghost? As the Hand of Joab was in the Tale of the Woman of Tekoah, so Satan's Hand is usually in all the Sins that Men commit. Such is Satan's Malice against God, and his Envy against Men, that he will have a Hand one way or other in all the Sins; though he knows that all the Sins he provokes others to, shall be charged upon him to his greater Woe and eternal Torment.

Ambrose brings in the Devil boasting against Christ, and challenging Judas as his own: He is not thine Lord Jesus, he is mine; his Thoughts beat for me; he Eats with thee, but is Fed by me; he takes Bread from thee, but Money from me; he drinks Wine with thee, and sells thy Blood to me. Such is his Malice against Christ, and his Wrath and Rage against Man, that he will take all Advantages to draw Men to that, that may give him Advantage to triumph over Christ, and Mens Souls for ever.

The Third Proposition, is,

3 Proposition.

That Satan must Have a double leave before he can do any thing against us. He must have leave from God, and leave from

from our selves, before he can act any thing against our Happiness; he must have his Commission from God, as you may see in the Example of Job; though the Devil had Malice enough to destroy him, yet he had not so much as Power to touch him, till God gave him a Commission.

They could not so much as enter into the Swine without leave from Christ. Satan would fain have combated with Peter, but this could he not do without leave. Satan bath desired to have you, to winnow you. So Satan could never have overthrown Abab and Saul, but by a Commission from God. Ah! what a Cordial, what a Comfort should this be to the Saints, that their greatest, subtilest, and watchfullest Enemy, cannot Hurt nor Harm them without leave from him, who is their sweetest Saviour, their dearest Husband, and their choicest Friend.

And as Satan must have leave from God, so he must have leave of us. When he tempts, we must assent; when he makes offers, we must hearken; when he commands, we must obey, or else all his Labour and Temptations will be frustrate; and the Evil that he tempts us to shall be put down only to his Account. That's a remarkable Passage in Acts 5. 3. *Why bath Satan filled thy Heart to lye to the Holy Ghost?* He doth not expostulate the matter with Satan;

Job 1. 11, 12.
Chap 2, 3, 4, 5.

Luke 8. 32.

Luke 22. 13.

1 Kings 22.

Adversaria potestas non habet vim cogendi sed persuadendi. Iliodore.

They are the worst and grossest Lyars, who pretend Religion, and the Spirit, and yet are acted only by carnal principles to carnal Ends.

Satan; he doth not lay Satan, *Why hast thou filled Ananias's Heart to make him Lye to the Holy Ghost?* But he expostulates the case with Ananias, Peter said, *Ananias, Why hast thou filled thine Heart to lye to the Holy Ghost?* Why hast thou given him an Advantage to fill thy Heart with Infidelity, Hypocrisie, and obstinate Audacity, to Lye to the Holy Ghost? As if he had said, Satan could never have done this in thee (which will now for ever undo thee) unless thou hadst first given him leave. If when a Temptation comes, a Man cries out, and saith; ah Lord! here is a Temptation that would force me, that would deflower my Soul, and I have no Strength to withstand it; oh! help, help, for thy Honour sake, for thy Sons sake, for thy Promise sake; 'tis a sign that Satan hath not gained your Consent, but committed a Rape upon your Souls, which he shall dearly pay for.

The Fourth Proposition, is,

4. Proposition.

Ephes. 6. 13.

THAT no Weapons but spiritual Weapons will be useful and serviceable to the Soul in fighting and combating with the Devil. This the Apostle shews, *Wherefore take unto you (saith he) the whole Armour of God, that ye may be able to stand in the evil Day, and having done all, to stand.* So the

the same Apostle tells you, That the Weapons of your Warfare are not carnal, but mighty through God, to the casting down of strongholds. You have not to do with a weak, but with a mighty Enemy; and therefore you had need look to it, that your weapons are mighty, and that they cannot be, unless they are spiritual. Carnal Weapons have no Might nor Spirit in them towards the making of a Conquest upon Satan. 'Twas not David's Sling nor Stone that gave him the Honour and Advantage of setting his Feet upon Goliath, but his Faith in the name of the Lord of Hosts. Thou comest to me with a Sword, with a Spear, and with a Shield; but I am come to thee in the name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied. He that fights against Satan, in the strength of his own Resolutions, Constitution, or Education, will certainly flie and fall before him: Satan will be too hard for such a Soul, and lead him Captive at his Pleasure. The only way to stand, conquer, and triumph, is still to plead, 'Tis written, as Christ did. There is no Sword, but the two-edged sword of the Spirit, that will be found to the mettle of Proof, when a Soul comes to engage against Satan: Therefore when you are tempted to Uncleaness, plead, 'Tis written, Be ye holy, as I am holy. And, Let us cleanse our selves from all filthiness of the

2 Cor. 10. 4.

We read of many that out of greatness of Spirit could offer Violence to Nature, but were at a loss when they came to deal with a Corruption, or Temptation.

1 Sam. 17. 45.

Heraclitus his Motto was (*Ad Deo victoria.*) It is God that gives Victory. And that should be every Christians Motto. Matth. 4. 7.

1 Pet. 5. 16.

1 Cor. 5. 7.

Chap. 1.

Psal. 34. 9.

Psal. 84. 11.

Job 7. 9.

Jer. 32. 40.

Isa. 40. 31.

Micah 7. 19.

the Flesh and Spirit, perfecting Holiness in the Lord. If he tempts you to distrust God's Providence and fatherly Care of you, plead, 'Tis written, They that fear the Lord, shall want nothing that is good.

'Tis written, The Lord will give Grace and Glory, and no good thing will he withhold from them that purely live. If he tempt you to fear, that you shall faint, and fall, and never be able to run to the end of the Race that is set before you, plead, 'Tis written, The Righteous shall hold on his way, and he that hath clean Hands shall be stronger and stronger.

'Tis written, I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their Hearts, that they may not depart from me.

'Tis written, They that wait upon the Lord, they shall renew their Strength; they shall mount up with Wings as Eagles, they shall run and not be weary, and they shall walk and not faint. If Satan tempt you to think, that because your Sun for the present is Set in a Cloud, that therefore 'twill rise no more and that the Face of God will shine no more upon you; that your best Days are now at an end, and that you must spend all your time in Sorrow, and Sighing; plead, 'Tis written, He will turn again, he will have Compassion upon us, and cast all our Sins into the depth of the Sea.

'Tis

'Tis written, *For a small moment have I forsaken thee, but with great mercies will I gatier thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer.*

Isa. 54. 7.
Verse 8.

'Tis written, *The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee.*

Verse 12.

'Tis written, *Can a woman forget her sucking Child, that she should not have compassion on the Son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before thee.*

Isa. 49. 15.

Verse 16.

If ever you would be too hard for Satan, and after all your assaults have your bow abide in strength, then take to you the word of God, which is *The two-edged sword of the Spirit, and the shield of faith, whereby you shall be able to quench the fiery darts of the Devil.* 'Tis not spitting at Satans name, nor crossing your selves, nor leaning to your own resolutions, that will get you the victory.

Ephes. 6. 1.

Luther reports of Staupicius, a German Minister, that he acknowledged himself, that before he came to understand aright the free and powerful grace of God, that he vowed and resolved an hundred times

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against

James 4. 7.

against some particular sin, and never could get power over it; at last he saw the reason to be his trusting to his own resolution; therefore be skillful in the word of righteousness, and in the actings of faith upon Christ, and his victory, and that crown of glory that is set before you, and Satan will certainly fly from you, &c.

The fifth Proposition, is,

5 Proposition.

Job 40. 15.

THAT we may read much of Satans nature and disposition, by the divers Names and Epithites that are given him in the Scripture. Sometimes he is called *Bebe-moth*, which is *Bruta*, whereby the greatness and brutishness of the Devil is figured. Those evil spirits are sometimes called (*ἑαβολοὶ*) Accusers, for their calumnies and slanders; and (*παραγοὶ*) evil ones for their malice. Satan is *Adversarius*, and adversary that troubleth and molesteth. *A-baddon* is a destroyer. They are *Tempters* for their suggestion, *Lyons* for their devouring, *Dragoons* for their Cruelty, and *Serpents* for their subtilty, &c. As his Names are so is he; as face answers to face, so do Satans names answer to his nature. He hath the worst names, and the worst nature of all created Creatures, &c.

Rev. 9.

The

The sixth Proposition, is,

THat God will shortly tread down Satan under the Saints feet. Christ our Champion hath already won the field, and will shortly set our feet upon the necks of our spiritual enemies. Satan is a foiled adversary, Christ hath led him captive, and triumph'd over him upon the Cross. Christ hath already overcome him, and put weapons into your hands, that you may overcome him also, and set your feet upon his neck. Though Satan be a roaring Lion, yet Christ who is the Lion of the Tribe of Judah, will make Satan fly and fall before you. Let Satan do his worst, yet you shall have the honour and the happiness to triumph over him. Cheer up you precious Sons of Sion, for the certainty and sweetness of victory, will abundantly recompence you for all the pains you have taken in making resistance against Satan's temptations. The broken horns of Satan shall be Trumpets of our Triumph, and the Cornets of our Joy, &c.

6 Proposition.

Rom. 16. 20.
avretei syn-
tripsei from
synribo. The
 Greek word
 signifies to
 break, or
 crush a thing
 to pieces : Be-
 ing applied to
 the feet, it
 noteth that
 breaking or
 crushing,
 which is by
 stamping up-
 on a thing.



(Now I shall come to)

THE
REASONS
OF THE
POINT,
AND

So draw to a close, &c.

The first Reason, is,

1 Reason

THat their hearts may be kept in a humble, praying, watching frame. Oh! hath Satan so many Devices to ensnare and undo the souls of men? How should this awaken dull, drossie souls, and make them stand upon their watch? A Saint should be like a Seraphim, beset

all over with eyes and lights, that he may avoid Satans snares, and stand fast in the hour of temptation.

The Lord hath in the Scripture discovered the several snares, plots, and devices that the Devil hath to undo the souls of men; that so being fore-warn'd, they may be fore-arm'd that they may be always upon their watch-tower, and hold their weapons in their hands, as the Jews did in *Nehemiah's* time.

The second Reason, is,

FROM that malice, envy, and enmity that is in Satan, against the souls of men. Satan is full of envy and enmity, and that makes him very studious to suit his snares and plots to the tempers, constitutions, faculties, and callings of men, that so he may make them as miserable as himself.

The *Russians* are so malicious, that you shall have a man hide some of his own goods in the house of him whom he hateth, and then accuse him for the stealth of them. So doth Satan out of malice to the souls of men, hide his Goods, his Wares, as I may say, in the souls of men, and then go and accuse them before the Lord; and a thousand, thousand other ways Satans malice, envy, and enmity

A a 3

The Philosopher had a ball of brasse in his hand, which if he chanced to sleep with, the fall into a Bason awak-ed him to his studies. You are wise and know how to apply it.

2 Reason.

Malices cares not what it saith, or doth, so it may kill or gall.

An envious heart, and a plotting head are inseparable companions.

puts

purs him upon, eternally to undo the precious souls of men, &c.

The third Reason, is,

3. Reason.

Gen. 2.

Rev. 12. 9.

DRawn from that long experience that Satan hath had. He is a spirit of mighty abilities; and his abilities to lay snares before us, are mightily increased by that long standing of his; he is a spirit of above five thousand years standing; he hath had time enough to study all those ways and methods, which tend most to ensnare and undo the souls of men. And as he hath time enough, so he hath made it his whole study, his only study, his constant study, to find out snares, depths, and stratagems, to entangle and overthrow the souls of men. When he was but a young Serpent, he did easily deceive and out-wit our first parents; but now he is grown that Old Serpent, as *John* speaks; He is as old as the world, and is grown very cunning by experience.

The fourth Reason, is,

4 Reason.

IN judgment to the men of the world that they may stumble, and fall, and be ensnared for ever. Wicked men that withstand the offers of mercy, and despise the Spirit of grace, that will not open, though God

God knocks never so hard by his word and rod, by his Spirit and Conscience, are given up by a hand of Justice, to be hardened, deceived, and ensnared by Satan, to their everlasting ruine: And what can be more just, then that they should be taken and charmed with Satan's wiles, who have frequently refused to be charmed by the Spirit of grace, though he hath charmed never so wisely, and never so sweetly, &c.

1 King. 22. 22.

The fifth Reason, is,

THat the excellency and power of Gods grace may be the more illustrated and manifested, by making men able to grapple with this mighty adversary; and that notwithstanding all the plots, devices, and stratagems of Satan, yet he will make them victorious here, and crown them with glory hereafter. The greater and the subtiler the enemies of the Children of Israel were, the more did Divine power, wisdom and goodness sparkle, and shine: and that notwithstanding all their power, plots, and stratagems, &c. yet to Canaan he would bring them at last. When Paul had weighed this, he sits down and glories in his infirmities, and distresses, and Satans buffetings that the power of Christ might rest upon him.

5 Reason.

2 Cor. 12. 7, 8, 9.



THE USE OF THE POINT

IF Satan hath such a world of Device and Stratagems, to ensnare and undo the Souls of Men : Then instead of wondering that so few are saved, sit down and wonder that any are saved, that any escape the Snares of this cunning Fowler, who spreads his Nets, and casts forth his Baits, in all Places, in all Cases and Companies.

But this is not the main thing that I intend to speak to ; my main Business shall be, to set before you some special Rules and Helps against all his Devices.

The first Help.

IF you would not be taken by any of Satan's Devices, then walk by Rule. He that walks by Rule, walks most safely; he that walks by Rule, walks most honourably; he that walks by Rule, walks most sweetly. When Men throw off the Word, then God throws off them, and then Satan takes them by the Hand, and leads them into Snares at his Pleasure. He that thinks himself too good to be ruled by the Word will be found too bad to be owned by God; and if God do not, or will not own him, Satan will by his Stratagems overthrow him. Them that kept to the Rule, they shall be kept in the Hour of Temptation. *Because thou hast kept the Word of my Patience, I also will keep thee from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth.*

Prov. 12. 24.
Gal. 6. 16.
Prov. 15. 25.

Rev. 10. 3.

The second Help.

AS you would not be taken with any of Satan's Devices, take heed of vexing and grieving the holy Spirit of God. 'Tis the Spirit of the Lord Jesus Christ that is best able to discover Satan's Snares unto us; 'tis only he that can point out all

Spiritus Sanctus est res delicata. The divine Spirit is a very tender thing: If you grieve him.

he will cer-
tainly grieve
& vex your
precious souls
Lam. 1. 18,

Isa. 63. 10.
Psal. 73 2, 3.

1 Thes. 5. 15.
Acs 2. 13.

1 Joh. 4. 4.

all his plots, and discover all his methods, and enable men to escape those pits that he hath digged for their precious souls. Ah! if you let that sweet and blessed Spirit a mourning, that alone can secure you from Satans depths, by whom will you be secured? Man is a weak Creature, and no way able to discover Satans snares, nor to avoid them, unless the Spirit of the Lord gives skill and power; therefore whoever be grieved, be sure the Spirit be not grieved by your enormities, nor by your refusing the Cordials and Comforts that he sets before you; nor by flighting and despising his gracious actings in others, nor by calling sincerity, hypocrisie; faith, fancy, &c. nor by fathering those things upon the Spirit, that are the brats and fruits of your own hearts, the Spirit of the Lord is your Counsellor, your Comforter, your Upholder, your Strengthenner. 'Tis only the Spirit that makes a man too great for Satan to conquer. *Greater is he that is in you than he that is in the world.*

The Third Help.

IF you would not be taken with any of Satans Devices, then labour for more heavenly wisdom : Ah souls ! you are much in the dark, you have but a little to that others have, and to that you might have had, had you not been wanting to your selves. There are many knowing souls, but there are but a few wise souls ; there is oftentimes a great deal of knowledge, where there is but a little wisdom to improve that knowledge ; knowledge without wisdom is like mettell in a blind Horse, which is often an occasion of the Riders fall, and of his bones being jumbled against the Walls. 'Tis not the most knowing Christian, but the most wise Christian, that sees, avoids, and escapes Satan's Snares. *The way of life is above to the wise (saith Solomon) that he may depart from Hell beneath.* Heavenly Wisdom makes a man delight to fly high ; and the higher any man flies, the more he is out of the reach of Satan's Snares : Ah Souls ! You had need of a great deal of Heavenly Wisdom, to see where, and how Satan lays his Baits, and Snares ; and Wisdom to find out proper Remedies against his Devices, and Wisdom to apply those Remedies seasonably, inwardly, and, effectually.

If men could but see the fair face of wisdom with mortal eyes, they would be in love with her, saith Plato.

Sine prudentia simplicitas stultitia est.
Drusus.

Prov 15. 14.

Malim prudentia guttam quam facundioris fortuna pelagus, said Nazianzen.
A Serpents eye is a singular ornament in a Doves head

effectually to your own Hearts, that so you may avoid the Snares which that evil One hath laid for your precious Souls.

The fourth Help.

Jam. 4. 7.

IF you would not be taken with any of *Satan's Devices*, then make present resistance against *Satan's first Motions*; 'tis safe to resist, 'tis dangerous to dispute; *Eve* disputes and falls in Paradise; *Job* resists, and conquers upon the Dunghil. He that will play with *Satan's Bait*, will quickly be taken with *Satan's Hook*. The Promise of Conquest is made over to resisting, not to disputing; *Resist the Devil, and he shall fly from you*. Ah Souls! Were you better at resisting, then at disputing (tho' happily you are not very expert at either) your Temptations would be fewer, and your Strength to stand would be greater then now it is, &c.

The fifth Help.

Eph. 2. 12.

IF you would not be taken with any of *Satan's Devices*, then labour to be filled with the Spirit, the Spirit of the Lord is a Spirit of Light and Power, and what can a Soul do without Light and Power against *spiritual Wickednesses in high Places*. 'Tis not enough that you have the Spirit, but you

you must be filled with the Spirit, or else (Satan) that evil Spirit will be too hard for you, and his Plots will prosper against you. That's a sweet word of the Apostle, *be filled with the Spirit*, i. e. labour for abundance of the Spirit, he that thinks he hath enough of the holy Spirit, will quickly find himself vanquished by the evil Spirit. Satan hath his Snares to take you in Prosperity and Adversity, in Health and Sickness, in Strength and Weakness, when you are alone, and when you are in Company; when you come on to Spiritual Duties, and when you come off from Spiritual Duties: and if you are not filled with the Spirit, Satan will be too hard, and too crafty for you, and will easily and frequently take you in his Snares, and make a Prey of you in spite of your Souls: Therefore labour more to have your Hearts filled with the Spirit, then to have your Heads filled with Notions, your Shops with Wares, your Chests with Silver, or your Bags with Gold, so shall you escape the Snares of this Fowler, and triumph over all his Plots, &c.

Ephes. 5. 18.
πλησθε. To be filled with the Spirit, as the sails of a ship is filled with Wind.

Luther saith, a holy gluttony is to lay on, to feed hard, and to fetch hearty draughts, till they be even drunk with loves, & with the abundance of the Spirit. oh! that there were more of such holy gluttony in the World.

The

The Sixth Help.

'Tis reported
of Satan, that
he should say
thus of a lear-
ned man (*tu
me semper vin-
cis*) thou dost
always over-
come me:
when I would
exalt and pro-
mote thee,
thou keepest
thy self in
humility; and
when I would
throw thee
down, thou
liftest up thy
self in assu-
rance of faith.

Psal. 25. 9.
Isa. 57. 15.
James 4. 6.

IF you would not be taken in any of Satans snares, then keep humble; A humble heart will rather lye in the dust then rise by wickedness, and sooner part with all, then the peace of a good Conscience. Humility keeps the soul free from many Darts of Satan's casting, and snares of his spreading; as the low shrubs are free from many violent gusts, and blasts of wind, which shake and rend the taller trees. The Devil hath least power to fasten a temptation on him, that is most humble; he that hath a gracious measure of humility, is neither affected with Satan's proffers, nor terrified with his threatnings. I have read of one, who seeing in a vision many snares of the Devil spread upon the earth, he fate down and mourned, and said in himself (*Quis per transiet ista*) who shall pass through these? Whereunto he heard a voice answering (*humilitas per transiet*) humility shall; God hath said, that *He will teach the humble, and that he will dwell with the humble, and that he will fill and satisfie the humble*; And if the teachings of God, the in-dwellings of God, if the pourings in of God will not keep the soul from falling into Satan's snares, I do not know what

what will : And therefore as you would be happy in resisting *Satan*, and blessed in triumphing over *Satan*, and all his snares, keep humble, I say again, keep humble, &c.

The Seventh Help.

IF you would not be taken in any of *Satan*'s snares, then keep a strong, close and constant watch; a secure soul is already an insnared soul : That soul that will not watch against temptations, will certainly fall before the power of temptations; *Satan* works most strongly on the fancy; when the soul is drowsie. The souls security is *Satan*'s opportunity to fall upon the soul, and to spoil the soul as *Joshuah* did the men of *Ai* . The best way to be safe and secure from all *Satan*'s assaults, is with *Nebemiah*, and the Jews, to watch and pray, and pray, and watch : by this means they became too hard for their enemies, and the work of the Lord did prosper sweetly in their hands. Remember how Christ chid his sluggish Disciples, what, could you not watch with me one hour? what, cannot you watch with me? How will you then dye with me? If you cannot endure words, how will you endure wounds, &c. *Satan* always keeps a crafty, and malicious watch

1 Thes. 5. 6.
We must not be like *Agrippa*'s *Dormouse*, that would not wake till cast into boiling *Lead*; but effectually mind these following Scriptures, wherein this duty of watchfulness is so strictly enjoined.

Matth. 24. 42.
Chap. 20. 41.
Mark 13. 33.
35. 37. 43.
Luke 21. 39.

1 Cor. 16. 13.

Col. 4. 2.

1 Pet. 4. 7.

Rev. 3. 3.

Hannibal never rested whether he did conquer or was conquered. 'Tis so with Satan. Learn for shame of the Devil, said blessed *Luther*, to watch, seeing the Devil is so watchful.

watch, seeking whom he may devour (*kata-pie*) or whom he may drink, or sip up, as the Apostle speaks in that 1 Pet. 5. 8. Satan is very envious at our condition, that we should enjoy that Paradise out of which he is cast, and out of which he shall be forever kept.

Shall Satan keep a crafty watch, and shall not Christians keep a holy spiritual watch? our whole life is beset with temptations; Satan watches all opportunities to break our peace, to wound our consciences, to lessen our comforts, to impair our graces, to slur our evidencies, and to damp our assurance, &c. Oh! what need then have we to be always upon our Watch-tower, lest we be surprized by this subtle Serpent, Watchfulness includes a waking, a rousing up of the soul; 'Tis continual, careful observing of our hearts and ways, in all the turnings of our lives that we still keep close to God, and his Word.

Watchfulness is nothing else but the soul running up and down, to and fro busie every where: it is the heart busied and employed with diligent observation of (*Quid inde*) what comes from within us, and of (*Quid inde*) what comes from without us, and into us. Ah souls! you are no longer safe and secure, then when you are upon your watch. While

Antipater

Antipater kept the watch, *Alexander* was safe; and while we keep a strict watch, we are safe; a watchful soul is a soul upon the wing, a soul out of gun-shot, a soul upon a Rock, a soul in a Castle, a soul above the clouds, a soul held fast in everlasting arms.

I shall conclude this seventh head with this advice: Remember the Dragon is subtle, and bites the Elephants eare, and then sucks his blood, because he knows that to be the only place which the Elephant cannot reach with his trunk to defend, so our enemies are so subtle, that they will bite us, and strike us where they may most mischief us; and therefore it doth very much concern us to stand always upon our guard.

The Eighth Help.

IF you would not be taken with any of *Satans* snares, and Devices, then keep up your communion with God: your strength to stand, and withstand *Satans* fiery darts, is from your communion with God; a soul high in communion with God may be tempted, but will not easily be conquered, such a soul will fight it out to the death; Communion with God furnisheth the soul with the greatest, and the choicest arguments to withstand

2 Cor. 6. 19.
The words are very significant in the Original, there are two ins, as if God could never have near enough communion with them.

B b

stand

The Sea ebbs and flows; the Moon encreases and decreases; so 'tis with Saints in their communion with God.

Plutarch tells of Eudoxus, that he would be willing to be burnt up presently by the Sun, so he might be admitted to come so near it, as to learn the nature of it; what should not we be content to suffer for the keeping up of communion with Christ?

stand Satans temptations; Communion is the result of union; communion is a reciprocal exchange between Christ, and a gracious soul; Communion is *Jacobs* ladder, where you have Christ sweetly coming down into the soul, and the soul by divine influences sweetly ascending up to Christ. Communion with Christ is very inflaming, raising, & strengthening: while *Sampson* kept up his Communion with God, no enemy could stand before him, but he goes on conquering, & to conquer, but when he was fallen in his communion with God, he quickly falls before the plots of his enemies; 'twill be so with your souls, so long as your communion with God is kept up, you will be too hard for *Spiritual wickednesses in high places*; but if you fall from your communion with God, you will fall as others before the face of every temptation. *David*, so long as he kept up his communion with God, he stands, and triumphs over all his enemies; but when he was fallen in his communion with God, then he falls before the enemies that were in his own bosom, and flies before those that pursued after his life; 'twill be so with your souls, if you do not keep up your communion with God. *Job* keeps up his communion with God, and conquers Satan upon the dunghil. *Adam* loses his communion with God, and is con-

conquered by Satan in Paradise. Communion with God is a Shield upon land as well as an Anchor at Sea, 'tis a sword to defend you, as well as a staffe to support you; therefore keep up your communion.

The Ninth Help.

IF you would not be taken in any of Satans snares, then engage not against Satan in your own strength, but be every day drawing new virtue and strength from the Lord Jesus. Certainly, that soul that engages against any old, or new temptation, without new strength, new influences from on high, will fall before the power of the temptation: You may see this in Peter, he rested upon some old received strength (*Though all men should deny thee yet will not I*) and therefore he falls sadly before a new temptation; he curses, and swears, and denies him thrice, that had thrice appeared gloriously to him. Ah souls! when the snare is spread, look up to Jesus Christ, who is lifted up in the Gospel, as the brazen Serpent was in the wilderness, and say to Him, Dear Lord, here is a new snare laid to catch my soul; and grace formerly received without fresh supplies from thy blessed bosom, will not deliver me from this snare; O! give me.

That is a remarkable saying of Moses, Exod. 15. God is fortitudo mea, & laus mea, & salus mea, my strength, and my praise, and my salvation, all in the abstract, Mat. 26.

'Tis but look up and live, look unto me and be saved from the ends of the earth. Isa. 45. 22.

John 15.5.
*Non est in
 seorsim a me,
 separate from
 me, or apart
 from me, ye
 can do no-
 thing.*

Of Carolous
 Magnus it was
 spoken, *Caro-
 lus plus cum
 Deo quam cum
 hominibus lo-
 quitur*, that he
 spake more
 with God
 than with
 men: ah! that
 I could say so
 of the Chri-
 stians in our
 daies.

new strength, new power, new influence, new measures of grace, that so I may escape this snare. Ah souls! remember this, that your strength to stand, and overcome, must not be expected from graces received, but from the fresh, and renewed influences of Heaven; you must lean more upon Christ then upon your duties, you must lean more upon Christ, then upon spiritual tastes and discoveries; you must lean more upon Christ, then upon your graces, or else Satan will lead you into captivity, &c.

The Tenth Help.

IF you would not be taken in any of Sa-
tans snares, then be much in prayer; prayer is a shelter to the soul, a sacrifice to God, and a scourge to the Devil; *Dauids* heart was oft more out of tune, then his Harp; he prays, and then, in spight of the Devil, cries, *return unto thy rest O my soul*. Prayer is (*Porta Cæli, Clavis Paradisi*) the gate of Heaven, a key to let us into Paradiſe, there is nothing that renders plots fruitless like prayer, therefore saith Christ, *Watch and pray that ye enter not into temptation*; you must watch and pray, and pray and watch, if you would not enter into temptation. When *Sennacherib* and *Haman* had laid plots

Plots and Snares to have destroyed the Jews, they prayed, and their souls were delivered, and Sennacherib and Haman destroyed. David had many snares laid for him, and this put him upon prayer; keep me (saith he) from the snare which they have laid for me, and the grins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I escape. The proud, saith he, hath hid a snare for me, and cords, they have spread a net by the way side, they have set grins for me, Selah. I said unto the Lord, thou art my God, hear the voice of my supplication, O Lord. Saul and many others had laid snares for David, and this puts him upon prayer; and so the snares are broken, and he is delivered; Ah souls! take words to your selves, and tell God, that Satan hath spread his snares in all places, and in all companies; tell God that he digs deep, and that he hath plot upon plot, and device upon device, and all to undo you, tell God that you have neither skill nor power to escape his snares; tell God, that 'tis a work too high, and too hard for any created creature to work your deliverance, unless he put under his own everlasting arms; tell God how his honour is engaged to stand by you, and to bring you off, that you be not ruin'd by his plots; tell God how the wicked would triumph, if you should fall

B b 3

into

Psa. 141. 9, 10.

Psal. 140. 5, 6.

Nunquam abs te, absque te recedo. Bern
O Lord, saith he, I never go away from thee without thee

Let us, saith Basil, with a holy impudence, make God ashamed that he cannot look us in the face, if he do deny our importunity. Jacob-like, I will not let thee go unless thou blest me,

into Satans snares ; tell God of the love of Christ, of the blood of Christ, & of the intercession of Christ for you, that a way may be found for your escape ; tell God, if he will make it his honour to save you from falling into Satans snares, you will make it your glory to speak of his goodness, and to live out his kindness. Christians must do as *Dedalus*, that when he could not escape by a way upon earth, went by a way of heaven, and that is the way of prayer, which is the only way left to escape Satans snares, &c.

Use.

Psa. 103. 1, 2.

Psal. 144. 6.

THe next Use is a Use of thankfulness to those that escape Satans snares, that are not taken by him at his will: Ah Christians, it stands you upon with that Princely prophet *David*, to call upon your souls, and say, *Bless the Lord, O our souls, and all that is within us, bless his holy name: Bless the Lord O our souls, and forget not all his benefits; who hath not given us to be a prey to Satan, and to be ensnared by those snares that he hath laid for our souls; the sense of this great favour did work up Davids heart to praises; Blessed be the Lord (saith he) who hath not given us a prey to their teeth, our soul is escaped as a Bird out of the snare of the Fowlers, the snare is broken, and we are escaped: Ah Christians! Remember, that the greatest part of the world,*

world, yea the greatest part of Professors are taken in Satans snares; can you think seriously of this, and not blush to be unthankful; what are you better then others? and what have you deserved of God, or done for God more then others, that you should by the help of a Divine hand escape the snares, when others are taken, and held in the snares of the Devil, to their eternal overthrow, &c.

Will you be thankful for the escaping the snares that men spread for your lives, or estates, &c. and will you not be much more thankful for escaping those snares that Satan hath laid for your precious souls?

Remember this, that deliverance from Satans snares doth carry with it the clearest, and the greatest evidence of the Soul and heart of God to be towards us. Many a man by a common hand of Providence escapes many a snare that man hath laid for him, but yet escapes not the snares that Satan hath laid for him. *Saul*, and *Judas*, and *Demas*, doubtless escaped many snares that men had laid for them, but none of them escaped the snares that the Devil had laid for them. Many men are lifted up above the snares of men, by a common hand of providence, that are left to fall into the snares of the Devil, by a hand of

The Ancients use to say, *in-gratum dixeris omnia dixeris* say a man is unthankful, and say he is any thing.

Psal. 71. 14. I will yet praise thee more & more; in the Original 'tis, I will add to thy praise.

The Storke is said to leave one of her young ones where she hatcheth them, and the Elephant to turn up the first sprig toward Heaven, when he cometh to feed, out of some instinct of gratitude; ah souls! that these may not bear witness against you in the day of Christ.

Justice, your deliverance from Satans Snares is a fruit of special love; can you thus look upon it, and not be thankful, Oh precious Souls? I judge not.

Use.

Austin wished that he might have seen three things
Rome flourishing, *Paul* preaching, & *Christ* conversing with men upon the earth.

Bede comes after, and correcteth this last wish, saith, yea, but let me see the King in his beauty, *Christ* in his heavenly Kingdom.

The last Use of this point is to bespeak Christians to long to be at home; Oh! long to be in the bosom of *Christ*, long to be in the land of *Canaan*; for this world, this wilderness is full of Snares, and all employments are full of Snares, and all enjoyments are full of Snares; in civil things, Satan hath his Snares to entrap us; and in all spiritual things, Satan hath his Snares to catch us. All places are full of Snares, City and Country, Shop and Closet, Sea and Land, and all our mercies are surrounded with Snares; there are Snares about our Tables, and Snares about our Beds, &c. yea, Satan is so powerful, and subtil, that he will oftentimes make our greatest, nearest, and dearest mercies to become our greatest Snares: sometimes he will make the Wife that lies in the bosom, to be a Snare to a man, as *Sampsons* was, and as *Jobs* was, sometimes he will make the child to be a Snare, as *Abalom* was, and *Elie's* sons were; and sometimes he will make the Servant to be a Snare, as *Joseph* was to his Mistress; Ah Souls, Satan is so cunning and artificial, that he can turn your Cups into Snares, and your cloaths into Snares, and your houses

houses into snares, and your gardens into snares, and all your recreations into snares, &c. And O! how should the consideration of these things work all your souls to say with the Church, *Make hast my beloved, and be like a Roe, or a young Hart upon the mountain of spices, and to love, and look, and long for the coming of Christ.* Shall the espoused Maid long for the Marriage day? the Servant for his Freedom? the Captive for his Ransome? the Traveller for his Inn? and the Mariner for his Harbour? and shall not the People of the Lord long much more to be in the Bosom of Christ? there being nothing below the bosom of Christ, that is not surrounded with Satans snares.

What *Paul* once spake of bonds and afflictions, that they attended him in every place; that may all the Saints say of Satans Snares, that they attend them in every place, which should cause them to cry out (*migremus hinc, migremus hinc*) let us go hence, let us go hence; and to say with *Monica*, *Austins* mother, * What do we here? why depart we not hence? why flie we not swifter? Ah Souls! till you are taken up into the bosom of Christ your comforts will not be full, pure, and constant; till then, Satan will still be thumping of you, and spreading Snares to intangle you, therefore you should always be

Cant. 2. ult.

ברוך
ה' אלהינו

Beras bdodi,
flee away
speedily my
beloved.

Phil. 1. 23.

2 Cor. 5. 2. 4.

Acts 20. 23.

* *Quid hic facimus? cur non ocius migramus? cur non hinc avolamus?*

Rev. 22. 20.

It is as easie
to compass
the Heavens
with a span,
and contain
the Sea in a
Nut-shell, as
to relate fully
Christ's Ex-
cellencies, or
Heavens Hap-
piness.

be crying out with the Church, *Come Lord Jesus.* Is not Christ the star of Jacob, that giveth light to them that are in darkness? that Prince of peace, who brings the Olive-branch of Peace to souls that are perplexed? Is not the greatest worth and wealth in him? Is not the petty excellencies and perfections of all created creatures epitomized in him? Is not he the Crown of Crowns, the Glory of Glories, and the Heaven of Heavens? O then! be still a longing after a full, clear, and constant enjoyment of Christ in Heaven; for till then, Satan will still have plots and designs upon you; he acts by an united power, and will never let you rest, till you are taken up to an everlasting rest in the bosome of Christ.



FINIS.

A
TABLE
SHEWING THE
Principal Things
IN THIS
TREATISE.

THE words *Opened*, and the Point
Proved; from Page 1 to Page 6.

In the next place is shewed, *The several Devices that Satan hath to draw souls to sin.*

Satans first Devie to draw the soul to sin, is, *To present the bait, and bide the hook.* Four Remedies against this Device, from P. 6 to P. 14

His second Device to draw the soul to sin, is, *By painting sin with vertues colours.* Four Remedies against this Device, from P. 14 to P. 21

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The third Device that Satan hath to draw the soul to sin, is, *By extenuating and lessening of sin.* Seven Remedies against this Device of Satan, from P. 21 to P. 32

The fourth Device that Satan hath to draw the soul to sin, is, *By presenting to the soul the best mens sins, and by hiding from the soul their vertues.* Four Remedies against this Device of Satan, from P. 32 to P. 40

The fifth Device that Satan hath to draw the soul to sin, is, *By presenting God to the soul as one made up all of mercy.* Five Remedies against this Device, from P. 40 to P. 48

The sixth Device that Satan hath to draw the soul to sin, is, *By perswading the soul that the work of Repentance is an easie work.* Six Remedies against this Device, from P. 48 to P. 65

The seventh Device that Satan hath to draw the soul to sin, is, *By making the soul bold to venture upon the occasions of sin.* Four Remedies against this Device, from P. 65 to P. 74

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The eighth Device that Satan hath to draw the soul to sin, is, *By presenting to the soul the outward mercies that vain men enjoy, and the outward miseries that they are freed from, whilst they have walked in the ways of sin.* Eight Remedies against this Device, from P. 74 to P. 88

The ninth Device that Satan hath to draw the soul to sin, is, *By presenting to the soul the crosses, the losses, reproaches, sorrows and sufferings that daily attend those that walk in the ways of holiness.* Seven Remedies against this Device, from P. 88 to P. 104

The tenth Device that Satan hath to draw the souls of men to sin, is, *By working them to be frequent in comparing themselves and their ways with those that are reputed to be worse then themselves.* Three Remedies against this Device, from P. 104 to P. 108

The eleventh Device that Satan hath to draw the soul to sin, is, *By polluting and defiling the souls and judgments of men with such dangerous errors, that do in their proper tendency tend to carry the souls of men to all looseness and wickedness.* Seven Remedies against this Device, from P. 108 to P. 120

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The twelfth Device that Satan hath to draw the soul to sin, is, *To work it to affect wicked company.* Four Remedies against this Device, from P. 120 to P. 125

Secondly, As Satan hath his several Devices to draw souls to sin, so he hath his several Devices to keep souls from holy Duties, to keep them off from Religious Services, and they are these that follow.

The first Device that Satan hath to draw souls from holy Duties, and to keep them off from Religious Services, is, *By presenting the world in such a dress, and in such a garbe to the soul, as to ensnare the soul, and to win upon the affections of the soul.* He presents the world to them in its beauty and bravery, which proves a bewitching sight to a world of men. Eight Remedies against this Device, from P. 125 to P. 142

The second Device that Satan hath to draw souls from the Ordinances, or Holy Duties, is, *By presenting to them the dangers, the losses, and the sufferings that do attend the performances of such and such Religious services.* Five Remedies against this Device, from P. 142 to P. 150

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The third Device that Satan hath to draw souls from holy Duties, and to keep them off from Religious Services, is, *By presenting to the soul the difficulty of performing them.* Five Remedies against this Device, from P. 150 to P. 158

The fourth Device that Satan hath to draw the soul off from holy Exercises, from Religious Exercises, is, *By working them to make false inferencs from those blessed and glorious things that Christ hath done.* Five Remedies against this Device, from P. 163 to P. 166

The fifth Device that Satan hath to draw souls off from Religious Services; and to keep souls off from holy and heavenly Performances, is, *By presenting to them the paucity and poverty of these that walk in the Ways of God.* Six Remedies against that Device, from P. 166 to P. 175

The sixth Device that Satan hath to keep souls off from Religious Services, is, *By presenting before them the example of the greatest part of the world, that walk in the ways of their own hearts, and that make light and slight of the ways of God.* Three Remedies against this Device, from P. 175 to P. 179

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The seventh Device that Satan hath to keep souls from holy & heavenly services, is, *By casting in a multitude of vain thoughts whilst the soul is waiting on God.* Seven Remedies against this Device, from P. 179 to P. 187

The eighth Device of Satan to keep souls from holy and heavenly Services, is, *By working them to rest in their holy performances.* Four Remedies against this Device, from P. 187 to P. 191

In the third place is shewed the several Devices Satan hath to keep souls in a sad, doubting and questioning condition, and they are these that follow.

The first Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is, *By causing them to pore more and mind more their sins, then their Saviour.* Six Remedies against this Device, from P. 191 to P. 200

The second Device that Satan hath to keep souls in a sad, doubting and questioning condition, is, *By working them to make false definitions of their graces.* Four Remedies against this Device, from P. 200 to P. 206

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The Three Devices that Satan hath to keep Souls in a sad, doubting, and questioning condition, is, *By working the Soul to make inferences from the cross acting of providence.* Four Remedies against this Device, from P. 206 to P. 211

The Fourth Device that Satan hath to keep poor Souls in a sad, doubting and questioning condition, is, *By suggesting that their graces are not true, but counterfeited.* Two Remedies against this; and in the handling of the two Remedies, ten differences are shewed betwixt renewing grace, and restraining grace; betwixt sanctifying grace, and temporary grace, from P. 211 to P. 224

The Fifth Device that Satan hath to keep Souls in a sad, doubting, and questioning condition- is, *By suggesting to them that that conflict that is in them, is not a conflict that is only in Saints, but such a conflict that is to be found in the hearts of hypocrites and prophane Souls.* Six Remedies against this Device, from P. 224 to P. 231

The Table.

The Sixth Device that Satan hath to keep poor Souls in a sad, doubting, and questioning condition, is, *By suggesting to the Soul, that certainly the Soul is not good, because the Soul cannot joy and rejoyce in Christ, as once it could.* Five Remedies against this Device, from P. 231 to P. 237

The Seventh Device that Satan hath to keep poor Souls in a sad, doubting, and questioning condition, is, *By suggesting to the Soul its often relapses into the same sin, which formerly he hath pursued with particular sorrow, grief, shame, and tears, and prayed and resolved against.* Six Remedies against this Device, from P. 237 to P. 245

The eighth Device that Satan hath to keep poor Souls in a sad, doubting, and questioning condition, is, *By perswading them that their estate is not good, their hearts are not upright, their graces are not sound, because they are so followed, vexed, and tormented with temptations.* Several Remedies against this Device, from P. 245 to P. 255

In the fourth place is shewed the several ways and Devices that Satan hath to destroy all sorts and ranks of men in the world.

First,

The Table

First, He hath his Devices to destroy the Great and Honourable of the Earth; and that,

First, *By working them to make it their business to seek how to greaten themselves, to enrich themselves, to secure themselves.* Six Remedies against this Device, from P. 255 to P. 267

The second grand Device that Satan hath to destroy the Great and Honourable of the Earth, is, *By engaging them against the people of the most high.* Four Remedies against this Device, from P. 267 to P. 274

Secondly, Satan hath his Devices to destroy the Learned, and the Wise, and that sometimes, *By working them to pride themselves in their parts and abilities, and to rest upon, and make light and slight of those that want their parts and abilities, though they excel them in grace and holiness.* Four Remedies against this Device, from P. 274 to P. 280

Thirdly, Satan hath his Devices to ensnare and destroy the Saints, and that, *By working them first to be strange, and then to be bitter and jealous, and then to divide.*

The Table.

Twelve Remedies against this Device,
from P. 280 to P. 300

Fourthly, Satan hath his Devices to destroy poor ignorant Souls, and that sometimes, *By drawing them to affect ignorance, and to neglect, slight, and despise the means of knowledge.* Four Remedies against this Device, from P. 300 to P. 305

An Appendix touching five more several Devices that Satan hath to keep poor Souls from believing in Christ, from receiving, from embracing, from resting, leaning or relying upon Christ for everlasting happiness and blessedness according to the Gospel. And Remedies against those Devices, from P. 305 to P. 334

To this impression is added, *Seven Characters of false Teachers*, by whom Satan labours to delude poor Souls, from P. 334 to P. 343

To prevent some Objections, *Six Propositions or Conclusions* concerning Satan and his Devices are laid down, from P. 343 to P. 354

Five *Reasons* of the point are laid down from P. 354 to P. 358

Lastly,

The Table.

Lastly, Several sweet and profitable *Uses*
of the Point; from P. 358 to the end of
the Book.

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THE

THE
STATIONER
TO THE
READER.

Christian Reader, I thought good to present to thy view, this Letter following, which came to my hands, being sent from one in *Devonshire*, to his Brother in *London*, returning him much thanks for this Book, and declaring the great benefit he received by it, and the comfortable effects it wrought upon him, (and I may say, not upon him only, for I have heard of several others that have reaped much Profit and Comfort from it, and the other works of this Authors lately published) through the Lords blessing,

blessing, to whom be ascribed all the
 Glory. I was induced to publish it,
 that so others may be encouraged, to a
 more serious perusal of this, and other
 solid practical Divinity-Books, which
 may tend to their eternal welfare.

For as there are good and bad men in
 the World, so there are many good and
 bad Books, and our time is a precious
 thing; therefore we ought to redeem it,
 and improve it to our best Advantage.
 I deny not but there are many moral
 Historical Books extant of very good Use,
 yet it is too apparent, that there are di-
 vers vain, idle, amorous Romances, las-
 civious and vicious Poetry, and prophane
 Play-books which chiefly tend to the
 corrupting of Youth, the mispending
 their precious time, and undoing their
 immortal Souls: As I have known some
 foolish ignorant people, that have made
 earnest enquiry for merry Books to pass
 away the time. *Honest Reader*, let me
 advise thee next to the Bible, let it be
 thy chief care; as thou art curious and
 careful for wholesom food, for the health
 and preservation of thy body; so be no
 less careful to make sound and solid Di-
 vinity-Books thy chiefest study and de-
 light, which will be most for thy Profit
 and Edification, especially, if thou read-

See Mr.
 Brooks Apples
 of Gold.
 Eph. 5. 15, 16.
 Redeem the
 time. Eccl. 12.
 1. Remem-
 ber now thy
 Creator in the
 daies of thy
 youth, &c.
 See Mr. Phi-
 lip Goodwin in
 his Mystery
 of dreams,
 p. 50. Satan
 sends out his
 books as baits
 by which ma-
 ny are cun-
 ningly caught
 with the ve-
 nom of which
 so many are
 poisoned.

est them not for Notion-sake, only to know, but to practise, then as in this following young mans Example, thou mayst have cause to bleſs God, and to be thankful to the Author, or Instrument of thy good, *Vale,*

J. H.



A True



A
True COPY
OF THE
LETTER
above mentioned.

Brother,

I Thank you most kindly for that Book of Mr. Brooks's precious Remedies, you sent me, and I think I can never recompence you in a better manner, then to acquaint you with what benefit I have received by it ; for it was a great awaking of me, to see in what a lost condition I was without Christ, and how many ways Satan had deceived me, in making me delay my careful providing for Eternity. Brother, I was made within these few weeks, so sensible of my condition, that for a weeks space I was almost ready to despair of Gods mercy, I was
sore

fore troubled that I had sinned so much against the mercy of the Lord who had afforded me so much means of grace, and followed me with convictions, wooing and intreating me by his Messengers for many Years, which made me think that my day of grace was past: But since, praised be the Lord, who hath comforted me: And now I see there is yet a door of hope open for me, which hath brought me to such a great change in the very thoughts of my heart, that I would not exchange for the whole world. Brother, Let your prayers and the prayers of Gods people be, that the Lord would increase and strengthen his grace in me, for I am as a new-born Babe, desiring the sincere Milk of the Word, that I may grow thereby. And I would gladly have more acquaintance with the Lords people. Brother, My prayer shall be to the Lord for you, that you may grow more and more in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and so I rest,

Tiverton,
March
1655.

Yours in all brotherly
love and affection
till death.

W. L.

*A Catalogue of BOOKS Printed,
and are to be Sold by John
Hancock.*

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late Preacher of the Gospel at *Margarets New-
Fish-street.*

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Salve for Believers and Unbelievers Sores ; being a
Companion for those that are in Christ, or out of
Christ.
2. Heaven on Earth, or a serious Discourse touch-
ing a well grounded Assurance of Mans Everlasting
Happinefs.
3. The unsearchable Riches of Christ held forth
in 22 Sermons.
4. Apples of Gold for young Men and Women, or
the happiness of being good betimes.
5. A String of Pearls : or the best things reserved
till last.
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